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HISTORY OF THE
ARCHDIOCESE OF CINCINNATI

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FRANCIS J. BECKMANN, S.T.D.,
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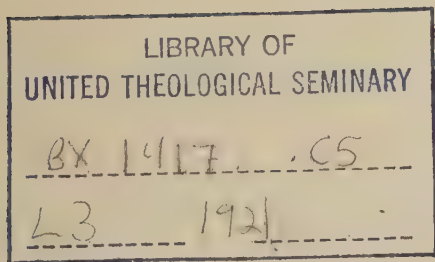
CINCINNATI, December 8, 1920.



ST. PETER'S CATHEDRAL, CINCINNATI, 1845

HISTORY
OF THE
ARCHDIOCESE OF CINCINNATI
1821-1921

BY
REV. JOHN H. LAMOTT, S.T.D.
LICENCIÉ ÈS SCIENCES MORALES ET HISTORIQUES
(LOUVAIN)



1921
FREDERICK PUSTET COMPANY, INC.
NEW YORK CINCINNATI

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21-8038'

THE MOUNTEL PRESS
CINCINNATI, OHIO

TO
THE PATRON, ST. FRANCIS DE SALES
TO THE BISHOPS, CLERGY AND LAITY
OF THE ARCHDIOCESE OF CINCINNATI
THIS BOOK
IS RESPECTFULLY DEDICATED BY THE AUTHOR

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LETTER FROM THE ARCHBISHOP

*Rev. John H. Lamott, S.T.D.,
Mount St. Mary Seminary.*

Dear Doctor:



AM agreeably surprised at the promptness with which in the midst of your arduous duties as professor in the Seminary you have succeeded so admirably in writing the History of the Archdiocese of Cincinnati from its struggling beginning in 1821 up to the prosperous condition of to-day. You have cleverly grouped in three comprehensive divisions,—chronological, geographical and educational, the various salient happenings which occurred in the diocese of Cincinnati during the hundred years that have elapsed since its natal day. This partition lends itself to treat in an orderly and an all-embracing way the numerous and diversified events that form part and parcel of the history of the diocese.

First, after your introductory chapter, you give brief but truly characteristic glimpses of the apostolic Fenwick, the indefatigable Purcell, and the saintly Elder. It would indeed be regrettable if the lives and deeds of these eminent prelates were allowed to pass into oblivion. Your comprehensive sketch of these truly great men will serve to preserve the memory of them for the edification and inspiration of future generations.

Next, you delineate the original boundaries of the diocese of Cincinnati and describe the divisions and subdivisions to which it has been subjected during the lapse of one hundred years. This presentation reveals the consoling fact that the territory which constituted the struggling diocese of Cincinnati a hundred years ago now embraces four flourishing dioceses.

The Catholic population of each of these dioceses is more than three thousand times larger than that of the original diocese of Cincinnati. Wonderful indeed! Has not the parable of the mustard seed been strikingly verified in the marvelous growth of the infant diocese of Cincinnati?

Finally, the array of facts, relating to the educational development within the diocese, that you have gathered together compels the strong admiration of the reader. Your statements in regard to this development make it quite evident that the diocese has in no way been remiss in promoting education; on the contrary that it has kept abreast with the larger and wealthier dioceses in the East, West and Middle-West.

I must especially compliment you on the tactful manner in which you review the financial embarrassment of Archbishop Purcell. You have stated the case clearly and frankly, supporting your contentions by evidences that no one can reasonably question. Persons who with an unbiased mind will read your account of the catastrophe will refrain from harshly censuring the great and zealous Patriarch of the West. The so-called financial failure saddened the last days of his wonderful career, impaired his brilliant mind, and broke his truly paternal and kind heart. You did well in connection with this financial crash to call attention pointedly to the strict injunction given from the very commencement of the litigation to the attorneys, representing the archdiocese, not to deprive the creditors of any money or property to which they could establish a shadow of a claim. The archdiocese of Cincinnati at all times was ready to pay to the creditors what justly was due.

I assure you, dear doctor, I appreciate and feel grateful to you for the very satisfactory manner in which you have faithfully fulfilled the laborious task which I imposed upon you. I feel confident that the extensive circulation which I augur your History of the Diocese of Cincinnati will have among priests, religious and laity, will be a gratifying compensation for your self-sacrificing work.

On June 21st, of next year, the diocese of Cincinnati will celebrate the first centenary of its establishment. The time of jubilee should be a day of joy and thanksgiving. Your history will stimulate this joy and thanksgiving of the faithful by calling to their minds the splendid work accomplished for God and the salvation of souls in the diocese of Cincinnati during the span of one hundred years.

Once more I cordially thank you for the service which you render religion by your history; and I pray God to bless and to reward you for your praiseworthy labors.

Sincerely yours in Christ,

✠ HENRY MOELLER,
Archbishop of Cincinnati.

Cincinnati, O., Feast of St. Thomas, December 21, 1920.

INTRODUCTION



TO COMMEMORATE the establishment one hundred years ago of the diocese of Cincinnati, His Grace, the Most Reverend Archbishop of Cincinnati on September 5, 1918, requested the author to undertake the writing of a history of the archdiocese of Cincinnati. The task was cheerfully accepted, even though the time which could be devoted to it had to be limited to spare moments and the months of vacation in the scholastic year. The present work is offered as the result of these labors. It was begun and prosecuted according to the basic principle which Pope Leo XIII in a letter, issued on the occasion of the opening of the Vatican archives in 1883, laid down for the guidance of historical writers. "The first law of history," wrote the Pontiff, "is to dread uttering a falsehood; the next, not to fear stating the truth; lastly, let the historian's writings be open to no suspicion of partiality or animosity."

The subject, the History of the Archdiocese of Cincinnati, enters necessarily into the general history of the Catholic Church, since a diocese or an archdiocese constitutes a definite part of the territory over which the Church exercises her authority. Until 1850 Cincinnati was only a diocese. In that year it became an archdiocese and entered into special relationship with the dioceses in its metropolitan district. These relations have demanded that consideration be given not only to diocesan, but also to archdiocesan history. According to time the subject is limited to the hundred years, from 1821 to 1921, during which the diocese has existed.

The plan followed has been evolved from the three-fold kind of treatment of which most historical subjects are susceptible, viz.: chronological, geographical and institutional. To this triple consideration there has been prefixed a preliminary study of the beginnings of Catholicity in the diocese. The chronological development is presented in the history of the lives and activities of the four bishops who have ruled the diocese during the century of its existence. The geographical

development relates to the contraction and expansion of the boundaries of the diocese and the archdiocese. The institutional development is concerned, first, with the establishment of the diocese and the propagation of the Faith in the communities of diocesan territory; secondly, with the material means at the disposal of the bishops and clergy for the welfare of the diocese; thirdly, with the legislation regulating ecclesiastical matters; fourthly, with the establishment of regular communities; and lastly, with the various phases of social activity under ecclesiastical auspices in the diocese.

In this work we have not had the advantage of an historical treatise on the archdiocese of Cincinnati, as the history of the archdiocese has never before been written. We have tried to obtain our information wherever possible from first-hand sources: bulls, briefs, decrees, letters, contemporary writers and witnesses. Herein we had to overcome the inconvenience of having practically no diocesan archives at Cincinnati. We were rather fortunate, however, to find the more important documents from those archives either at Mount St. Joseph, Ohio, or in the National Catholic Archives at Notre Dame University, Indiana.

The search for documents has taken us to many places and has been one of our greatest delights, for universally we have received singular attention and genuine kindness. It was such a pleasure to find that historical endeavor met with the utmost appreciation in ecclesiastical circles. We have many to thank for their very kind assistance and co-operation. Especially do we wish to express our appreciation to his Eminence, Cardinal Gibbons, to Archbishop Moeller, Archbishop Messmer, Archbishop Glennon, Rt. Rev. John J. Tannrath, Rt. Rev. Bernard J. Bradley, A.M., LL.D., Rt. Rev. Bernard Moeller, Rt. Rev. Francis J. Beckmann, S.T.D., Sister Mary Agnes McCann, Ph.D., Very Rev. Victor F. O'Daniel, O.P., S.T.M., Very Rev. Andrew Morrissey, C.S.C., Rev. Paul Foik, C.S.C., Ph.D., Rev. Gilbert J. Garraghan, S.J., Very Rev. Silvan McGarry, C.P., Rev. C. A. Freriks, C.P.P.S., Rev. Sebastian Erbacher, O.F.M., Rev. A. C. Breig, D.D., Rev. Francis J. Walsh, Ph.D., and Mr. Thomas P. Hart, Ph.D. We wish also to express our appreciation to the superiors of the religious communities as well as to our beloved brethren of the

clergy in the archdiocese of Cincinnati who have been most ready in their assistance to us.

In a composition wherein a great number of details are found, inaccuracies as well as *lacunae* may be detected. To persons who have information to supply the corrections or missing information, the author will be very grateful for the transmission of such information to him. Especially thankful will he be for this in view of future work which he has in mind. The time allotted to him for this work did not permit him to give a detailed history of the development of the parishes or biographical sketches of the priests who have been greatly responsible for the progress of religion in Ohio. To this end the author will continue his work.

JOHN H. LAMOTT.

Mount St. Mary Seminary,
Feast of the Immaculate Conception, 1920.

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HISTORY OF THE
ARCHDIOCESE OF CINCINNATI
1821-1921

CHAPTER I

BEGINNINGS OF CATHOLICITY IN OHIO



AS ORIGINALLY constituted in 1821, the diocese of Cincinnati embraced the entire state of Ohio, an area of 41,060 square miles. Nature had favored this state by bounding it on the north as well as on the south by waterways, which furnished ready-made paths for traders and explorers from the east. Lake Erie on the north was the link between Lake Ontario and Lake Huron, while the navigable Ohio, the "Beautiful River", as the Indians styled it, and which the French immediately translated into "La Belle Rivière", coursed for the greater part between the state which received its name and the states of Pennsylvania, West Virginia and Kentucky to the east and south. To the west the state of Indiana was its neighbor, while Michigan supplied the small adjoining territory necessary to complete its northern line with Lake Erie. Within these boundaries, Ohio lies between $38^{\circ}27'$ and $41^{\circ}57'$ north latitude, and $80^{\circ}34'$ and $84^{\circ}49'$ longitude west of Greenwich. Traversing this tract of land from northeast to southwest is a low ridge of hills, beginning east of Buffalo, New York, entering Ohio near the line between the counties of Ashtabula and Trumbull, and passing the western state line near the line between Mercer and Darke counties. There is thus formed a divide of the waters of the state north and south. Because of its situation and its general altitude above sea level, the climate of Ohio has always been healthful; and because of its numerous waterways serviceable for transportation, Ohio early experienced a wonderful development, after it had begun to be populated by the white man.

But many, many years before the white man set foot upon the soil of Ohio, other peoples of unknown name had inhabited this vast wilderness and had left mute, but certain vestiges of their presence in the great number, perhaps some ten thousand, of earthen mounds, which are to be found dotting the rolling

plains of Ohio, especially in or near the valleys of the two Miamis, the Scioto, and the Muskingum. The riddle of their origin has baffled the many explorers who have sought a solution. The name "Mound Builders", applied to the supposed race or people by whom they were constructed, is but a sign of impotence to give an answer to the question. In general, two opinions have been advanced. One is that the people who built the mounds were a nation which had been expelled from this part of the continent and became extinct,—a nation entirely distinct from the Indian, whom they far surpassed by the degree of civilization to which they attained. The other is that these people were ancestors of the American Indians, who had degenerated from their earlier higher grade of civilization. For a time, the former opinion numbered more admirers; but today, even though all the materials have not yet been gathered and collated, and the conclusion reached therefore not absolute, the more advanced students yield consent to the latter opinion, as it was expressed by Judge Manning F. Force in a paper read by him before the Literary Club in 1874: "The mystery which enveloped the builder of these and similar works is now largely dispelled and it is generally accepted that they were tribes of Indians differing little from the sedentary and fortified tribes which inhabited the country of the St. Lawrence and the Lakes in the time of Cartier and Champlain, or from the tribes which now inhabit the pueblos of New Mexico and Arizona."¹ Be this as it may, certain it is that the white man found the red man of America roaming the vast wilderness of Ohio in the seventeenth and eighteenth centuries. For Ohio was the hunting ground of the Iroquois Indians, known at that time as the Five Nations. The first settlers in Ohio did not, however, come into contact with the Iroquois, whose influence in Ohio was great and whose title to the land was a matter of much subsequent discussion. It was rather with the second of the great Indian families, the Algonquins, who occupied the Western and Middle States, that these settlers had to contend. The Algonquins had gradually wandered into the hunting grounds of the Iroquois, as these became more and more preoccupied with the French settle-

1. RANDALL AND RYAN, *History of Ohio*, vol. I; GREVE, *Centennial History of Cincinnati*, vol. I, p. 34.

ments about Quebec, and the English settlements about Albany, New York.

A more accurate determination of the homes of the various branches of the Algonquin family is possible late in the seventeenth or early in the eighteenth century. The part east of the Muskingum, together with the country on the upper Ohio and Alleghany rivers, was held by the Mingoes, chiefly Senecas and Cayugas, who were outlaws of the Five Nations. The Wyandots, a remnant of the terribly beaten and persecuted Hurons, among whom the Jesuits had labored not without success, after being driven from the St. Lawrence across upper Canada to the northwest and back again, had seated themselves opposite Detroit; some of the party had gone further south to the Sandusky river, and thence to the Scioto. Their chief village in 1750 was on the Tuscarawas, near its junction with the Walhonding. Certain clans of the Miamis extended from the Wabash to the upper valleys of the Big and Little Miami rivers, having a fort and large town near present Piqua. The Shawnees were on the Ohio, Muskingum and Scioto, their chief town being on both sides of the Ohio, at the mouth of the Scioto. The Delawares were scattered among the Mingoes, Shawnees and Wyandots.

Previous, however, to the occupation of Ohio by these Algonquin families, two other families of Indians, the Eries (or Cats, as the French styled them,) and the Andastes held title to the lands south and west of the Five Nations. The extermination of both of these tribes by the Five Nations transferred the title to these lands, so it is claimed, to the Iroquois. By virtue of the dependence of the Iroquois upon Great Britain, as the Iroquois acknowledged themselves subjects of Great Britain and were expressly recognized as such by France in the 15th Article of the Treaty of Utrecht (1713), Great Britain laid claim to the country north of the Ohio as far west as the Mississippi. The claim thus advanced by the English Cabinet towards the middle of the eighteenth century met with determined opposition on the part of France, which by preoccupation was gaining rapid strides in title to the land. Neither did the Indians themselves in Ohio admit such a claim on the part of the English, nor would they abandon the ground until they had been thoroughly beaten by General Wayne in

the Battle of Fallen Timbers, on August 20, 1794, long after the country had been deeded to the United States.²

During this period Ohio was not reckoned as a distinct district, but as a portion of the trans-Alleghany territory, and as a result title to the land of Ohio was confounded with title to this more extensive stretch of land from the Alleghany mountains to the Mississippi river. Each of the three colonizing governments of America, Spain, France and England laid claim at one time or another to this rich western country. The title of Spain was never recognized, whilst the claim of the two other powers required a war to adjudicate.

The only one of the great powers to attempt a defence of her title by explorations and discoveries in this territory was France. While Spain exerted her activities along the southern boundaries of the United States, and England contented herself with acquiring and strengthening her hold on the eastern colonies, France sent out her explorers from Quebec, the center of activities in the New World. Sending her intrepid leaders through the Great Lakes, she commissioned them to proclaim her sovereignty over the lands which they discovered. She then followed up their discoveries by a chain of forts which she established and manned at strategical points along the line. Men of God, inspired by the loftier aspiration of spreading the faith among the natives, likewise accompanied the expeditions. Not long did the trapper and fur-trader delay to follow in the footsteps of the explorer, and amicable relations with the Indians always ensued. In this way a chain of French colonies had been established along the Great Lakes, and thence on to the Mississippi.

Foremost among the Canadian explorers of the western country to enter into the history of Ohio was Robert Cavelier, *Sieur de la Salle*, about whose visit to the Ohio country in 1669 much discussion has been evoked. It is claimed that La Salle discovered the Ohio river in 1669 and descended it as far as the rapids at Louisville. If this be true, La Salle was the first white man to pass the site of the present episcopal city of Cincinnati. Having heard from the Senecas, the most westerly tribe of the Five Nations, of a river called the Ohio, which rose in the country of the Senecas and flowed into the sea at a point

2. RUFUS KING, *Ohio* (1903)

distant an eight or nine months' journey, and believing this to be the passage to China, La Salle started on an expedition with two priests, Dollier and Gallinée, and twenty-one other men. After casually meeting Joliet near the western end of Lake Ontario, La Salle lost the aid of the two missionary Fathers, who were counselled to abandon the southern trip for the northern one to the Ottawas, who were in need of their services. At this point the thread of the history of La Salle's expedition becomes entangled, if not completely lost. According to an anonymous manuscript, which essays to give the history of La Salle as taken down from the lips of the explorer himself when he was back in his native France (1674-1678), La Salle continued his journey to the south, where he came into the Ohio and descended it to the rapids at Louisville, whence he retraced his steps because of the refractory spirit of his men. In another manuscript, a memoir addressed by La Salle to Count Frontenac in 1677, which completes the original sources of this interesting story, it is stated that he discovered "la grande rivière d'Ohio" and followed it to the falls after passing another large river, which comes into it from the north (perhaps the Miami or Scioto). Internal criticism of these two sources has divided authorities on this subject. Parkman contends for the discovery of the Ohio by La Salle; but, if the question is ever answered, it will have to be from sources thus far undiscovered.³ It may be that like to some other questions of history, an answer will never be forthcoming.

Just at this time occurred the invasions of the western territory by the Iroquois, in which the Andastes in Pennsylvania were extirpated about the year 1676. The Iroquois pursued their triumphal march further west into the country of the Illinois, where they were finally repulsed. Pushed further and further back near their own homes, they left the territory to be occupied by the various Algonquin tribes. But this obstacle to further success in these parts and their enforced retirement did not prevent them from boasting of their conquest of the West as far as the Mississippi. Peace was finally concluded between the various hostile tribes at the large assembly of the Indians at Montreal in 1701.

3. GREVE, *ut supra*; KING, *ut supra*; PARKMAN, *La Salle and the Discovery of the Great West* (Boston, 1907), pp. 28-33.

In the meantime England had begun to take a hand in trying to wrest the power over the West from the hands of the French. Such a campaign had already been launched by Colonel Thomas Dongan, the provincial governor of New York, who in 1686 urged the New York traders to invade the hitherto undisputed territory of the French traders along the Great Lakes. A similar policy was pursued by the English governors of Carolina and Pennsylvania, so that frequent attempts were made to establish trade with the Indians in Ohio, who previously had dealt with the French from Detroit and Sandusky. Some of the Indians, too, the Miamis particularly, had become disaffected from the French, a situation which was quickly perceived as dangerous by the Marquis de la Galissonnière, who had been appointed governor *ad interim* in 1747, after Jonquière, the regularly appointed governor of Quebec, had been captured by the English. After reinforcements and supplies had been sent to Detroit and Mackinac early in 1748, the Indian insurrection of the Miamis on the Maumee was thwarted, but Galissonnière was now bent on publicly proclaiming the sovereignty of France over Ohio. For this purpose, which was indeed to force an issue with the English provincial governors, he ordered de Céloron to fit out an expedition of French and Indians, and early in the next year to cross Lake Erie to the upper Ohio.

We have become very well acquainted with the places visited on this expedition from the excellent report made under the orders of Céloron by Father Joseph Peter de Bonnécamps, S.J., who accompanied the expedition as chaplain.⁴ Father Bonnécamps was the first to give us a good map of Ohio of that time, and was the first priest, apparently, who offered the sacrifice of the Mass in southern Ohio. The report was dated October 17, 1750, though it is given in journal form, telling of the events day by day during the expedition.

Comprising about 250 men, French and Indians, and

4. Joseph Pierre de Bonnécamps was born at Vannes, France, on September 5, 1701; entered the Society of Jesus at Paris November 3, 1727; came to Canada in 1741 or 1742; was assigned the chair of hydrography at the College of Quebec; returned to France in 1759, becoming teacher of mathematics in the Jesuit College at Caen; in 1766 (perhaps earlier, shortly after 1762) was ministering to the French refugees on the islands of St. Pierre and Miquelon; about 1767 retired to the chateau of François l'Olliver at Tronjoly near Gourin in Brittany, where he died on May 28, 1790 (*Jesuit Relations* LXIX, 288; LXX, 83; LXXI, 271).

occupying 23 canoes, the party left La Chine, near Montreal, on June 15, 1749, and arrived at La Présentation, the mission near Ogdensburg, New York, under Father Picquet, on the 25th of the month, and two days later at Cataracani (Kingston). On July 6th they reached Niagara, which greatly attracted the attention of Father Bonnécamps. Proceeding through Lake Ontario and entering Lake Erie, they made their way via Chatauqua portage to the Alleghany river, which they entered on July 29th. This river is called the "beautiful river" by Bonnécamps, the Alleghany having been considered as part of the Ohio river. At this point, now known as Warren, Pa., Céloron buried the first of a number of lead plates on the south bank of the river.⁵ By these notices Céloron solemnly announced the sovereignty of France over the contiguous regions. Similar plates were deposited at five other points along the route, viz.: below Venango (now French Creek), on the north bank of Wheeling Creek at its juncture with the Ohio, at the mouth of the Muskingum,⁶ on the south bank of the Ohio and the east bank of the Great Kanawha of Virginia,⁷ and at the mouth of the Great Miami. After leaving the Conewango, where the first plate was deposited, Céloron proceeded to a spot near Pittsburgh, where he first met English traders whom he ordered to quit the country. Like action was taken at Chiningué (or Logstown) below Pittsburgh where the party arrived on August 8th.

Nothing further of consequence occurred to attract the attention of Father Bonnécamps till the party neared the Scioto river in Ohio. Céloron had sent Joncaire and Niverville to the Shawnees in the village on the Scioto to announce

5. The following is a translation of the inscription found on the first of these plates: "In the year 1749, of the reign of Louis XV., King of France, we, Céloron, commandant of a detachment sent by Monsieur the Marquis de la Galissonnière, General Commandant of New France, to re-establish tranquility in certain Savage villages of these districts, have buried this plate at the confluence of the Ohio and Tchadakoin, this 29th of July, near the River Oyo, otherwise Belle Rivière. This we do as a monument of the renewal of possession we have taken of the said River Oyo, and of all the rivers which discharge into it, and of all the lands on both sides as far as the sources of the said rivers, even as they have been possessed, or ought to have been possessed, by the preceding Kings of France, and as they have maintained their authority therein by arms and by treaties, especially by those of Riswick, of Utrecht, and of Aix-la-Chapelle." The plate whence this inscription was taken was forwarded to the Lords of Trade at London soon after 1750. A fac-simile of the original inscription is given in New York Colonial Documents, vol. VI., p. 611 (*Jesuit Relations* L XIX, p. 296).

6. This plate was found in 1798 and is preserved by the American Antiquarian Society, Worcester, Massachusetts.

7. This plate was found in 1846 and is preserved by the Virginia Historical Society.

the coming of the party. Their reception was anything but gracious. They were greeted with bullets, were made prisoners, and would have been executed except for the mediation of a friendly Iroquois. After Céloron came up, he erected a fort opposite the Scioto; friendly councils were held with the Indians on August 23th, 24th and 26th, whilst the English traders among them were ordered to withdraw from the territory.

Pursuing their journey down the Ohio, the party reached the Little Miami, where they encamped on the 28th and found a small band of Miamis with their chief, named "the Barrel". These Indians had established themselves here only a short time previously, having located their cabins, to the number of seven or eight, about a league from the river. They were persuaded to accompany Céloron to the village of "la Demoiselle" up on the Great Miami. The entire party embarked on the morning of the 31st and at 4 o'clock in the afternoon entered the Great Miami, where they buried the last plate on the western bank of that river. Ascending the river, they arrived at the village of the Miamis on Loramie Creek on September 13th. This was the village under the leadership of "la Demoiselle", the friend of the English, who named him "Old Britain". "La Demoiselle" refused to yield to the entreaties of Céloron to return to the old settlements on the Maumee, but made his village a center of English trade and influence. A week was spent by Céloron on this spot, as it was not till September 20th that he resumed his journey northward by land. After five days' journey they reached the old camp of the Miamis and the French fort on the Maumee, near the present site of Ft. Wayne, Ind., where they refitted themselves with canoes and provisions and proceeded to Detroit, which they reached on October 6th. The return journey to Montreal was then made by way of the lakes, and their destination was reached on November 10th. Eight days later Céloron and Bonnécamps arrived at Quebec, the point of departure of the expedition, five months and eighteen days having passed since they had left the town.

Before continuing our narrative, we wish to call attention to a point of ecclesiastical interest. On such expeditions as this undertaken by Céloron, accompanied by Father Bonnécamps, it was customary for the chaplain to exercise the functions of his ministry for the members of the party. Though

no mention of such ministrations occurs in the entire relation, we think ourselves not at all stretching the bounds of great probability when we state that Father Bonnécamps celebrated the holy sacrifice of the Mass whilst the party was encamped at the mouth of the Little Miami between August 28th and 31st, and at the village of "la Demoiselle" on Loramie creek in Shelby county between the days of September 13th and 20th. We single these places out as they are still within the confines of the present Cincinnati archdiocese, and deserve especial mention for the purposes of our local ecclesiastical history.

The expedition of Céloron undertaken at the orders of Galissonière was really the inception of Ohio history. We heartily endorse the sentiment of Rufus King when he writes: "The state may be proud of the auspices under which she first emerged from obscurity."⁸

When Céloron was made commandant at Detroit in the next year, 1750, he established a fort at the upper end of Sandusky bay. It is at this location, near Sandusky, Ohio, that Shea says Father de la Richardie, S.J., who had worked with great success among the Huron Indians about Detroit, built a chapel in 1751.⁹

To the hypothesis of Rev. William V. Bigot that Pierre Loramie, who conducted the trading store at Loramie, Ohio, from 1769 to 1782, was a French Jesuit Father, and therefore entitled to the honor of being the first priest stationed in the Cincinnati archdiocese, we cannot subscribe.¹⁰ For not one convincing proof is adduced for the hypothesis, nor have we been able in our investigation of the matter to find a trace anywhere of any such Jesuit Father in the New World.

After the solemn proclamations of the French authorities, made through Céloron in the expedition of 1749, the British colonial authorities became more determined to send traders into the Ohio country and gradually assume the preponderance

8. RUFUS KING, *Ohio*, p. 61.

9. SHEA, *History of the Catholic Church in the United States, 1808-1843*, p. 330; communication in *Catholic Universe*, Cleveland, September 15, 1881. We have been unable to verify this statement of John Gilmary Shea, who though he mentions no source in either of the above citations, certainly did not make the statement without reason. Still the documents in the *Jesuit Relations* contain nothing about the fact in question, nor do the Archives of the Jesuit Fathers at St. Mary's College, Quebec, where search for this purpose was made, contain aught concerning the building of the chapel at Sandusky, Ohio.

10. BIGOT, *Annalen der St. Michaelsgemeinde, Loramie, Shelby County, Ohio* (Sidney, 1907), Chap. V, p. 77 ff.

of power, a policy which finally terminated in the Seven Years' War. However unjust the title of the English to the land of Ohio might have been, the great superiority in number of their soldiers brought the war to a close in their favor, and France by the treaty of Paris which was signed on February 10, 1763, lost not only her possessions in the New World between the Alleghany mountains and the Mississippi river, but also the territory of Canada. The King of England, however, enjoyed full title to the western country, independently of the colonies on the eastern coast. One other provision of the Treaty of Paris deserves notice, that, namely, which granted to the inhabitants of the ceded territories the liberty of the Catholic religion and worship, according to the rites of the Catholic Church (Article 4). In 1774 the Parliament of England changed the form of authority over the western country, in that by the Quebec Act of June 22nd the country between the Alleghany and the Mississippi was annexed to the government of Quebec, which was to administer these territories according to the French laws in vogue at Quebec. This measure was but an act of justice to the French inhabitants of the western territory, who for ten years had been deprived of all civil administration. Our own continental Congress did not approve of this act, which it judged arbitrary and dangerous; an act of intolerance on the part of the first members of Congress. We all know how the War of Independence finally gave title in this western country to the independent American colonies.

After serious controversies between several of the original colonies concerning their rights to the new territory, it was at last agreed that the new territory should belong to all the states in general, and under that interpretation an ordinance was prepared and passed on July 13, 1787, for the government of the territory northwest of the Ohio. For the entire territory, now embracing the states of Ohio, Indiana, Illinois, Michigan, Wisconsin and Minnesota, a governor, three judges and a secretary were appointed. To two of the six articles of this ordinance is especially due the early progress of the state of Ohio. They are:

Article III: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged. The utmost good

faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and in their property, rights, and liberty they never shall be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity shall, from time to time, be made for preventing wrongs being done to them, and for preserving peace and friendship with them."

Article VI: "There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes, whereof the party shall have been duly convicted: *Provided always*, that any person escaping into the same, from whom labor or service is lawfully claimed in any one of the original states, such fugitive may be lawfully reclaimed, and conveyed to the person claiming his or her labor or service, as aforesaid."¹¹

Ohio, as part of the Northwest territory, continued to be administered by its five officers until 1799, when, a legislative body having been formed, the second grade of territorial government began. But this was of short duration for the district later to be known as the state of Ohio, since Congress passed a law in April, 1802, allowing the people of this division to form a constitution. This was done in the same year, and in 1803 Ohio was admitted to full rank as one of the constituent states of the United States of America.

The officers appointed under the Ordinance of 1787 had not yet begun to function in the Northwest territory before enterprising parties from the colony of Massachusetts began the first expedition under General Rufus Putnam, who with forty-six men proceeded in the spring of 1788 to clear ground at the site of Marietta, where the Ohio Company, formed by officers and men of the Revolutionary Army, had contracted with Congress for a transfer of 1,500,000 acres of land. Upon a private purchase by John Cleves Symmes of land between the two Miamis in southwestern Ohio, three other parties had settled, the settlers this time being mostly from New Jersey. A third group of immigrants came to Ohio from still farther shores, those of France, and was to meet a tragic fate. As this group, whose membership was in all likelihood entirely Catholic, had plans of fostering the Catholic Faith, we must devote more space to its consideration.¹²

11. Ordinance of 1787, Confederate Congress, July 13, 1787—Transcript in HENRY HOWE, *Historical Collections of Ohio*, vol. I, pp. 217-221.

12. Articles in the *Catholic Historical Review*, vol. II, pp. 195-204 and vol. IV, pp. 415-451, give excellent bibliographical notes on the history of the Gallipolis Colony.

As has been stated, the Ohio Company in 1787 bought from the United States Board of Treasury 1,500,000 acres of land in Ohio extending from the 7th to 17th range of townships north of the Ohio. At the same time, it took an option on 3,000,000 to 3,500,000 acres in an adjacent tract from the same U. S. Board, for which it agreed to pay \$1 an acre. Rev. Manasseh Cutler, a Congregationalist minister of Massachusetts, and W. Sargent closed these contracts with the government. But instead of the government dealing with one company, as it thought it was doing, it was really dealing with two, as Cutler had agreed to turn over the option on the adjacent tract, called the Scioto tract, extending between the Ohio and the Scioto and the 17th range of townships, and north of the Ohio Company's tract from the 7th to the 17th range, to Col. Wm. Duer, of New York, who was then Secretary of the U. S. Board of Treasury. Cutler fulfilled his promise and transferred the right of pre-emption, which was all he had bought, in the Scioto tract to Duer and his associates of the Scioto Company, these associates being Cutler himself and W. Sargent. Duer then sent Joel Barlow to Paris to sell some of the Scioto tract, or rather the right of pre-emption to the tract. For a couple of months, Barlow had little success in Paris, where he arrived in June, 1788. But his stock took a high jump after he met an Englishman, named Wm. Playfair, whose name, however, was no index to his character. A company called "*La Compagnie du Scioto*", altogether independent of the American company of that name, bought the 3,000,000 acres of land in the Scioto tract at \$1.20 an acre, which it then began to re-sell in small lots to prospective immigrants, conveying "all the right, title, interest and claim of said society". Of course, many people accepted the deeds as conveying and warranting a perfect title. Sales became numerous after the prospectus which Barlow and Playfair had composed, had been given wide circulation.

Preposterous claims had been put forth in this prospectus, as the following extract shows:

"A climate wholesome and delightful, frost even in winter almost entirely unknown, and a river called, by way of eminence, the beautiful, and abounding in excellent fish of a vast size. Noble forests, consisting of trees that spontaneously produce sugar (the sugar maple) and a plant that yields ready-made candles. Venison in plenty, the

pursuit of which is uninterrupted by wolves, foxes, lions or tigers. A couple of swine will multiply themselves a hundredfold in two or three years, without taking any care of them. No taxes to pay, no military services to be performed.”¹³

The criticism of this prospectus which Volney makes in his “View of America”, wherein he recounts his visit to this country in 1795, deserves repetition:

“These munificent promisers forgot to say, that these forests must be cut down before corn could be raised; that for a year, at least, they must bring their daily bread from a great distance; that hunting and fishing are agreeable amusements, when pursued for the sake of amusement, but are widely different when followed for the sake of subsistence; and they quite forgot to mention, that though there be no bears or tigers in the neighborhood, there are wild beasts infinitely more cunning and ferocious, in the shape of men, who were at that time at open and cruel war with the whites.”¹⁴

The French Scioto Company itself failed at Paris, but a new and more pretentious company, called the Company of the Twenty-four, took over all the rights and obligations of the Scioto Company in January, 1790. Neither the failure of the first company, nor the extravagant promises of this wild-cat adventure, against which even the French government had seen fit to direct ridicule, could prevent the people from buying the new land. The French Revolution had turned men's minds, and many there were who expected to find a glowing paradise of ease in the New World. They were mostly of the better sort of the middle class, carvers and gilders to his majesty, coach and peruke makers, friseurs and other artists as little fitted for a backwoods life.

Before the first colony was ready to leave Havre in May, 1790, affairs had also shaped themselves for the undertaking in the ecclesiastical sphere. Catholic emigrants would be interested to know what spiritual assistance they could expect in the new land, a consideration which no land company to this day has ever neglected. It also occurred to the members of the Company of the Twenty-Four, who chose a Benedictine monk of St. Maur, Dom Didier, to be the spiritual head of the new colony. After an interchange of views had passed between

13. Prospectus: copy in Cincinnati University Library.

14. VOLNEY, *Tableau du Climat et du Sol des États-Unis d'Amérique*, Paris, 1803; English translation, London, 1804.

the monk and the Apostolic Nuncio at Paris, memoirs, giving the reasons for the appointment of a spiritual head independent of the bishop of Baltimore, such reasons as the distance of the colony from Baltimore, the custom of the French people to be always abundantly supplied with spiritual pastors, and the great number of the prospective colonists, were presented to the Nuncio both by Didier and by certain members of the enterprise. A bishop or a vicar apostolic at least was desirable. The Nuncio was requested, therefore, to make representation of the need to the Holy Father.¹⁵ The memoir of the members of the company, signed the same day as that of Dom Didier himself, on March 22, 1790, asked the Nuncio to further Dom Didier's petition at Rome and announced that they had chosen Dom Didier himself to head the colony.¹⁶ On the receipt of the two memoirs on March 22, 1790, the Nuncio dispatched the memoirs together with a letter written by himself to Cardinal Antonelli, Prefect of the Sacred Congregation of Propaganda Fide, informing him of the project and of his own request made to the company for more detailed information concerning the colony.¹⁷ When this information had come to him a week later, on March 29th, the Nuncio wrote again to Cardinal Antonelli telling him that three or four ecclesiastics were ready to leave shortly with a number of French families for Scioto, and that Dom Didier had been chosen the head of everything that had regard to the worship, administration of sacraments and education.¹⁸ Acting upon the various requests thus made of it, the Sacred Congregation of the Propaganda appointed Dom Didier prefect apostolic with faculties of Formula IV for seven years in the territory of Scioto, "with complete jurisdiction over all the French who emigrate with him, on condition that the lands and place where they should found their lands and colony should not be within the diocese of any Bishop within the limits of the government and sway of the United States, which altogether lies under the jurisdiction

15. Archives of Propaganda, America Centrale, vol. II (1776-1790), ff. 380-381 (Transcript in *Catholic Historical Review*, vol. II, No. 2, pp. 199-200).

16. Archives of Propaganda, America Centrale, ut supra, f. 379 (*Catholic Historical Review*, II, 198).

17. Archives of Propaganda, America Centrale, ut supra ff. 381-382 (*Catholic Historical Review*, 200-201).

18. Archives of Propaganda, America Centrale, ut supra f. 378 (*Catholic Historical Review*, II, 201).

of the Bishop lately appointed in Baltimore by the Apostolic See. Further, Father Didier can in no way use the above faculties unless by the consent of the said Bishop."¹⁹

As it would require some time to communicate with the bishop of Baltimore, and Didier's faculties would therefore be inapplicable, it was urged upon the Nuncio by d'Esprémesnil, who it seems was the leading spirit of the new organization, to have Rome give Didier the use of these faculties till he could at least obtain the consent of Bishop Carroll. The Nuncio wrote accordingly to the Propaganda on May 10, 1790, for that purpose.²⁰ Propaganda Congregation answered, but Didier had already left Paris (before May 10, 1790) and the Nuncio did not know whether he could still overtake him at Havre where he intended to set sail about the middle of the month. The letter, however, would be forwarded to him in America, if he could not be found at Havre.²¹ But in the same letter of May 17, 1790, the Nuncio informed the Cardinal-Prefect of the Propaganda that a priest at Paris desired to become the bishop of this new colony, and to this effect d'Esprémesnil and his associates had drawn up a memoir presenting the name of the Abbé Du Boisnantier for the new bishopric. It would appear that they were not satisfied with a prefect apostolic, but wanted a bishop, who might preside over doctrine and discipline, and restrain mercenary ecclesiastics who might join in the new enterprise from love of lucre. Especially was this urged as the new colony would be out of reach of a bishop in the United States for ordinations, confirmations and dispensations.²² We know of no further action having been taken concerning the proposition. Rome, probably, did not deem the creation of a diocese within a diocese just recently established a desirable thing.

Be that as it may, the emigrants were all prepared for their journey to the New World. A number of ships had been char-

19. Copy of the decree in Catholic Archives, Notre Dame, Indiana. Translation in *Researches of the American Historical Society* (vol. XII [1895], pp. 50-51) and *Catholic Historical Review*, II, 202.

20. Archives of Propaganda, America Centrale, ut supra, ff. 384-385 (*Catholic Historical Review*, II, 203).

21. Archives of Propaganda, America Centrale, ut supra, f. 387 (*Catholic Historical Review*, II, 203-204). As these emigrants did not leave Havre till May 26, 1790, the letter was probably received by Father Didier at Havre.

22. Archives of Propaganda, America Centrale, ut supra, ff. 388-389 (*Catholic Historical Review*, II, 197).

tered for the various parties, who were all to meet at Alexandria, Virginia, preparatory to their march westward over the mountains. What must have been their disappointment to learn at Alexandria that they would have to wait some months there, as the first colony in Ohio at Marietta, which was to prepare the way for them, had been stricken by small pox as well as by famine the previous winter! More disastrous still was the sorrowful information that their titles to the lands which they had bought were invalid. The laborers upon whom they had depended to work the new colony began to seek for employment around Alexandria, so that it surely was not the most enthusiastic party which left Alexandria in the fall of 1790 for the long desired spot in the West.

Reaching their destiny in October they found a stockade built to house them—small, narrow, boarded huts to cover some 800 persons. One of their first acts was to give the town a name—Gallipolis, the city of the French.

Their greatest trials and difficulties were ahead of them. The Indians, on whom they had not counted, began to make good their claims to the land by marauding attacks upon the colony. Famine added to the distress, and many yielded to the call of finding more hospitable quarters elsewhere. Traces of the dispersed colony have been found and excellently described by Father Kenny, S.J., in his article "The Gallipolis Colony".²³ Ohio, Kentucky, Virginia, Pennsylvania, Missouri and Louisiana especially have harbored the most of these distressed emigrants. Even the shepherd of the flock, Father Didier, abandoned his sheep, as a baptismal entry of July 21, 1792, in the records of St. Charles Borromeo's church, St. Charles, Mo., attests. Father Peter Joseph Didier signs himself missionary pastor there on that date.²⁴ His example was evidently soon followed by every one of the other priests who may have accompanied the expedition, for as early as 1793 Fathers Stephen T. Badin and M. Barrières on their way to Kentucky were hailed with delight when they tarried in the town a few days in September of that year.

23. LAWRENCE J. KENNY, S.J., The Gallipolis Colony, in *Catholic Historical Review*, IV, 415-451.

24. KENNY, The Gallipolis Colony, *Catholic Historical Review*, IV, p. 445. Father Didier after working for five years in and about St. Louis, died about the end of October, 1799.

High Mass was sung by them in the garrison and forty children baptized.²⁵

Religion, indeed, lapsed from bad to worse with the years; though deprived of a priest, some few kept the faith, as Father Badin writes to Bishop Carroll on January 7, 1808: "On Christmas day I officiated at Gallipolis, where I found still a spark of faith; that settlement has much declined since I visited it first; but they assure me that there are many Irish Catholic families in the vicinity."²⁶ The light of faith became dimmer and dimmer as the middle of the century approached. Sad, indeed, was the heart of Bishop Purcell when he made a visitation of the town in 1848, and wrote the following notes to the editor of the *Catholic Telegraph*:

"We have never passed this place, on the River, without a feeling of sadness. It seemed to us as if it was forsaken of God. We had no facilities we knew of for offering the Holy Sacrifice in a town where all were once, at least, baptized Catholics; but we afterwards, although too late for this occasion, discovered with heartfelt pleasure that a most respectable and fervent German Catholic, M. Dages, had recently moved hither with his family from Portsmouth, who would have preferred to any earthly treasure that his residence should have been so highly honored."²⁷

Five years later the spark of faith was again beginning to glow, though it was due to the life infused into it by the archbishop of Cincinnati. Writing on another visitation to Gallipolis, Archbishop Purcell says: "This place is still pretty much of a blank on the Catholic map of Ohio. It is retrograding in every sense. . . . The only means of checking its downward course is to establish in it a new and faithful and vigorous Catholic colony. This with God's blessing we shall do." A lot was donated for a church, \$600 were subscribed, to which the archbishop himself added \$400.²⁸ A couple of years later, Father John C. Albrinck, then stationed at Pomeroy, started to build a small chapel at Gallipolis and had it

25. BADIN, *Origine et Progrès de la Mission du Kentucky*, Paris, 1821, p. 16; SPALDING, *Sketches of the Early Catholic Missionaries of Kentucky*, pp. 61-62.

26. Letter, Stephen T. Badin, Bardstown, January 7, 1808, to Bishop Carroll, Baltimore. —Baltimore Archives, Case 1, I 5.

27. Bishop Purcell, Visitation of August 24, 1848, *Catholic Telegraph*, vol. XVII, p. 270.

28. Archbishop Purcell, Visitation, 1853, Gallipolis, *Catholic Telegraph*, X XII, June 25, 1853.

ready for dedication in 1858.²⁹ We greatly rejoice with the same archbishop, who as the shepherd of the lost sheep at Gallipolis had gone out to find them, and who in 1864, after having confirmed fifteen persons and communicated the Bread of Life to sixty, the result of a four days mission held in the church of St. Louis, wrote exultantly:

"Thank God, a brighter day has dawned upon it, and a church three times the size of the present one could not contain the eager crowd that now thronged to see the worship and hear the doctrine brought to Gallia County by the first, but unfaithful settlers. Many of their descendants, with some edifying and honorable exceptions, are followers of we know not what sects. Among the confirmed was a lady who left Paris at the fall of the first Bonaparte, and some of the communicants had not approached the Holy Table for a dozen years."³⁰

A new church has been built since and a resident pastor is assigned there. The faith, indeed, never completely died out, though it was reduced to the terrible extremities which we have seen.

Only a few years intervened between the founding of Gallipolis in southeastern Ohio in 1790 and an ineffectual attempt to establish the Catholic faith among the Indians in the northwestern corner of the state of Ohio, where the English, contrary to the intention of the Treaty of Paris of 1783, had held the northern country and had established a fort on the Maumee river.

In 1790 Rev. Edmund Burke,³¹ professor in the seminary at Quebec, impressed by the lack of spiritual aid afforded the Indians in northwestern Canada, and feeling the personal call to an active missionary life, interested Archbishop Troy of Dublin in the Indian missions.³² The latter in turn communicated with the Propaganda, which referred the question

29. Letter, John C. Albrinck to Archbishop Purcell, Cincinnati Archives, preserved at Mount St. Joseph, Hamilton County, Ohio.

30. Archbishop Purcell, Visitation Report, *Catholic Telegraph*, XX XIII, 318, September 28, 1864.

31. Rt. Rev. Edmund Burke was born in the parish of Maryborough, County Kildare, Ireland, in 1753; was ordained priest at Paris; returned to Ireland, whence he went to Quebec in the summer of 1786, and was made professor in the seminary in September. After seven years on the Western Missions, 1794-1801, he was sent to Halifax, Nova Scotia, as Vicar-General of Quebec, was made Vicar-General of Nova Scotia in 1815, and consecrated Bishop of Zion in 1818. (Article, Burke, Edmund, by Alexander McNeil, in *Catholic Encyclopedia*, III, 79.)

32. Rev. Edmund Burke to Most Rev. John Troy, December 31, 1790 (J. G. SHEA, *Life of Archbishop Carroll*, p. 475).

to the bishop of Quebec, Monsignor Hubert. Bishop Hubert then, in September, 1794, appointed Rev. Edmund Burke administrator of Upper Canada.³³ Before the year came to a close Father Burke was at work on Raisin river (Monroe), Michigan, where he dedicated the church of St. Anthony of Padua. Then he became engaged with the Miami Indians on the Maumee river near the fort Miami within the present limits of Maumee City. The British government encouraged him in his ministry, as it assigned to him the office of distributing corn to the Indians.³⁴ After a vain endeavor to have the Propaganda Congregation erect a prefecture independent of the jurisdiction of the bishops of Quebec, Baltimore and Louisiana,³⁵ and after the withdrawal of the British troops, Father Burke had to yield his authority over the district, withdrawing therefrom probably in the early spring of 1796, having thus passed an entire year on the banks of the Maumee.³⁶

The return of Father Burke to Canada left Ohio without a priest. Bishop Carroll, whose sole jurisdiction over the territory began to be recognized after the departure of the English troops from the territory, could give no relief, sorely pressed as he was for priests in the eastern states. Hardly had the troops been recalled when great numbers of emigrants from the East began to settle in Ohio. Nor long need we wait to hear the cry of appeal for the ministrations of the anointed of the Lord in the promising wilderness of Ohio, where small groups of families had begun to clear tracts in the forests for dwelling places. Shortly after his arrival in Ohio in 1802, Jacob Dittoe wrote to Bishop Carroll of Baltimore concerning the establishment of a church in Ohio. This letter may never have reached its destiny, but it was followed by a second in the very beginning of the year 1805, dated January 5th, and addressed to Reverend John Carroll, Bishop of Baltimore, Maryland. The

33. Rev. Edmund Burke to Most Rev. John Troy, September 14, 1794 (SHEA, *o. c.*, p. 475).

34. Rev. Edmund Burke to Most Rev. John Troy, February 2, 1795 (SHEA, *o. c.*, p. 477); HOUCK, *The Church in Northern Ohio*, pp. 205-206.

35. Cardinal Antonelli to Bishop Hubert, January 16, 1796; Bishop Hubert to Rev. Edmund Burke, October 13, 1796 (SHEA, *o. c.*, p. 478).

36. Father Burke was at Detroit in May, 1796; in a letter written at Quebec to Archbishop Troy on August 17, 1796, he says he received the archbishop's letter of November 30, 1795, when he was still at the Miamis in February. SHEA, *o. c.*, p. 478; HOUCK, *o. c.*, p. 206.

writer, of German nationality, was not perfectly familiar with the English tongue. While we have preserved the exact phrasings and order of words, we have corrected some misspelled words.

Lancaster, January 5, 1805.

Rev'd. Sir:

Since my arrival in this country, I wrote you, satisfied that every exertion would be made to establish a church in this part of the country, as it has been and is my greatest expectation in coming here. I must still press the subject upon you, not doubting but every means in y^r power will be used to that end, every days acquaintance in this country brings to my knowledge some of that profession tossed about through this country, by the vicissitudes of fortune, deprived of the advantages of Church Communion, and (is) extremely anxious for an establishment of that kind, and contribute as far as in their power to support it.—As you know that an appropriation of a piece of land would go to make an establishm^t of that kind more permanent than any other profession. I still hope that the contemplated application to Congress to that effect has been made with success; if not, a preemption (or the exclusive right of purchasing at two Dollars p^r acre) might be granted; in either case the object would be secured. I before sent you the number of the Section or Lot to be applied for, which is Sec. 21 in Township 17 and Range 17; if not the whole, the South half of which would answer a good purpose:—There are of our profession in this place that I am acquainted with, about 30 souls, two families of my acquaintance that will be here this ensuing spring; adding the probable migration from the neighbourland of Conawago under similar expectations with me (when I saw them) leaves but little doubt with me but a considerable congregation may be made here in a little time.—I have information, whether the authority may be depended upon as correct, that an ordination of both Bishops and priests will take place this spring, some of which or of both you design for Kentucky; if so, this place will be on their way to that country and wishes your directions to any that you would send, to give us a call. I live near Lancaster, State of Ohio; any person coming under such directions from you, will not only be directed where to find me but gladly received by a Mr. Boyle of the said town who with his family are of the same church.—I hope to hear from you soon, and in good health. I remain with much respect—

Yours sincerely,

JACOB DITTOE.³⁷

Two years later another appeal for a priest was directed to Bishop Carroll from a neighboring town, Chillicothe. The letter, written even with worse mistakes of spelling than the

37. Jacob Dittoe to Bishop Carroll (Baltimore Archives, Case 3, D 7).

letter of Jacob Dittoe, was signed by Whaland Goodee and Major Philips.

February 1st, 1807.

State of Ohio, Ross County, Chillicothe.

To the Rev. Mr. Carroll.

Dear Sir:

We join our hands as one man in supplication to you desiring a priest, as there is no teacher of our Church in this part of the country; and if it is convenient for you to send us one we will do everything that is reasonable to support him. We have made no calculation of what might be collected yearly as we did not know whether we could be supplied or not; neither can we give a true account of the number of Catholics; but as nigh as we can come, is betwixt 30 and 40 which came from the Eastern Shore; and, I suppose, numbers from other parts which I am not acquainted with. Dear Sir, if you would be so kind as to make a trial and send a priest, there is nothing would give us more pleasure on account of our children as well as ourselves. Please write as soon as possible.

I am yours with Res^t

WHALAND (torn off)

and MAJOR PHILIPS.

Bishop Carroll wrote on the back of the letter: "M. Mr. Goodee and Philips, Chillicothe".³⁸

We have been unable to ascertain what action Bishop Carroll took in the matter.

From a subsequent letter of Jacob Dittoe, February 1, 1808, we learn that the Catholics had taken an option on some land of which the United States possessed the title, and from the regulations in force on such transactions, we judge that about June 4, 1807, this option had been taken:

John Carroll, Bishop, D.D.

Living in Baltimore.

Dear Father and Vicar of Jesus Christ:

I solicit your assistance the second time to make up the money to pay for the Church land. There are \$480 to be paid on or before the 4th day of June next with \$58 interest and in one year's time the land will be forfeited to the United [States] or paid with \$160 interest. John Shorb and Henry Fink were with us one year ago. Mr. Shorb did say he believed there might some money be collected at Conawago if any man would undertake it. Therefore I sent four subscription papers, of which you received one, John Mathias one, Henry Fink one, and Joseph Sneering one. Therefore please to let your word go

38. Goodee and Philips to Bishop Carroll (Baltimore Archives, Case 10, I 6).

unto them to exert themselves in gathering this sum of money and not to suffer this noble tract of land to be lost with the money paid thereon; or any other person that would advance a little money. To give you some idea of this noble tract of land I will say a few words; it is so situated; about 40 acres of the best bottom [land] with a running stream with a spring near the middle of the land, where the upland begins: (the bottom) about 150 acres of upland without a break in it; the remainder has a few breaks, but all well timbered with oak, hickory and walnut. In short, it is the best of lime stone land. We will exert ourselves in making improvements on the said land, if you have any prospect of sending a priest. We will have a good house for him to go in with a tenant and maid. Perhaps a tenant and some decent woman to wait upon the priest, might be found in your part of the world to come with the priest. We will provide clear land for him.

N.B.—Neither will it be so lonesome for a priest on account of the highway; it being but two miles off. For certainly there will always be priests back and forth, if you will be so kind and give charge to your priests to give us a call as we now live on the highway 14 miles from Lancaster towards Baltimore. N.B.—We have heard that in your part of the world there was a great talk of this country being so sickly; but by all the truest accounts that we could learn it has been more healthy these three years in our part of the world than in your part of the world. We have all been as healthy as could be expected in any part of the world. Where we now live and the Church land lies, it is particularly healthy.

Your humble servant,

New Lancaster

JACOB DITTOE.³⁹

February the first.

As regards the tract of land in question, Bishop Carroll probably had not the means to secure it, for no record of that land in the hands of the Catholics is to be found. But the bishop did not consider it a matter to be neglected, as he indorsed the letter "important". If he did not communicate on the subject with the Dominicans in Kentucky, certainly he did not allow the opportunity of Father Fenwick's visit to him at Baltimore in the spring or fall of 1808 to pass without calling the attention of the friar to these neglected people in Ohio.⁴⁰ Acting upon the suggestion, Father Fenwick hunted

39. Jacob Dittoe to Bishop Carroll, February 1, 1808 (Baltimore Archives, Case 3, D 8).

40. Fenwick was at Baltimore before June 23, 1808, as Father Stephen T. Badin, after acknowledging the receipt of Bishop Carroll's letters of the 20th, 22nd and 23rd of June in his letter to the bishop on August 29th, writes of the recent interview of the bishop with Father Fenwick (Badin, Bardstown, August 29, 1808, to Carroll, Baltimore, p. 4. Baltimore Archives, Case 1, I 10). Page 23, of the same letter shows that it was just previous to June 23rd that Fenwick was there.—On July 10, 1808, Fenwick was at Lexington, Ky., whence he wrote to Father Concanen at Rome (Dominican Master General's Archives, Rome, Codex XIII, 731). In this letter no mention is made of any activities in Ohio, whilst relation is given of Fenwick's

up the spot near the present Somerset, indicated in the last letter.⁴¹ The residence of Jacob Dittoe was a couple of miles off the National highway, and it is told us that Father Fenwick was attracted to it by hearing the sound of the axe as it struck the trees of the forest, which the Dittoe family were then felling. The joy of the old man Dittoe who for many years had been deprived of the consolation of religion both for himself and his family, knew no bounds. He quickly informed the other two families of the neighborhood and together "they welcomed him (Fenwick) as an angel sent from heaven" into

activities in Kentucky.—In his letter to Bishop Carroll of October 7, 1808, Father Badin mentions that Father Fenwick was at Baltimore or on his way thither at the time of his writing (Badin to Carroll, October 7, 1808; Baltimore Archives, Case 1, I 11). From these data we would conclude that Fenwick, having been informed on his first visit in 1808 by Bishop Carroll of the people at Somerset, sought them out either on his way to Baltimore in order to report of their condition to the bishop, or on his return journey.

41. After weighing the various discordant testimonies concerning Father Fenwick's first visit to Ohio, we have concluded in favor of the year 1808, which is vouched for by the Father's own accounts when not mutilated, viz.: *Notice sur la Mission de l'Ohio*, undoubtedly prepared by Fenwick in 1823-1824; found in the Propaganda archives, America Centrale, Scrittura, vol. 8 (no folio numbers assigned); Fenwick's Relation of his diocese in 1823, also in the same volume 8 Scrittura; in four circular letters, inspired by Fenwick, but prepared in four countries, Italy, Spain, France and England (copy of Italian letter December 13, 1823, in Louisville Diocesan Archives; of Spanish version in Dominican Master General's Archives, Rome, Codex XIII, 731; French version, Paris, 1824, cited by SPALDING, *Life of Flager*, p. 202; English letter in *London Catholic Miscellany*, 1824, vol. III, p. 428 ff. Finally there is a communication to the *United States Catholic Miscellany*, vol. VI, p. 246, February 24, 1827, entitled "Notice on the State of the Catholic Religion in the State of Ohio", contributed probably by the earliest companion of Father Fenwick in Ohio, Father Nicholas D. Young, O.P., which likewise explicitly states the year 1808 as that in which Fenwick visited Ohio at the instance of his superior and found some Catholic families there. In favor of the year 1810 are the following testimonies: *London Catholic Miscellany*, December, 1824, vol. III, p. 590; *Mémoire* prepared by STEPHEN BADIN, printed by Ambrose Cuddon, 62 Paternoster Row, London (on reverse side of letter of Badin, London, October 5, 1825, to Edward Fenwick, Notre Dame Archives); *Annals of the Association of the Propagation of the Faith*, Lyons, 1826, vol. II, pp. 84-85; historical notice on Fenwick by Résé in *Annals*, ut supra, 1833, vol. VI, p. 135; SPALDING, Review of the State and progress of the Catholic Church in the U. S. of America, *Berichte of the Leopoldine Association*, Vienna, 1834, VI, p. 16; SPALDING, *Sketches of the Early Catholic Missionaries in Kentucky*, p. 157, who says he got it from Fenwick himself that he first entered Ohio in 1810. That, however, which has caused the greatest confusion concerning the year of Fenwick's entrance into Ohio for missionary work, is the article from the pen of Father Badin in the *Catholic Spectator* of London of 1824. This account was composed by Badin from three letters of Fenwick dated Cincinnati, May 20th, Bordeaux, August 8th and 11th, to Badin, in Paris. The originals were in French. Badin at Paris made the translations, which were very much scratched up and corrected, and sent the translations to Keating, London. The letters were jumbled together, and in them Fenwick writes: "When I first came to the State of Ohio, nine years ago, I discovered only three Catholic families from Limestone to Wheeling." This would make the year 1814 the one designated; a date which is entirely erroneous, as we may see from letters which passed between Jacob Dittoe and Bishop Carroll, and Jacob Dittoe and Father Fenwick as early as 1810 and 1812 (Jacob Dittoe, New Lancaster, August 19, 1810, to Bishop Carroll, Baltimore, Baltimore Archives, Case 8A, F4; Edward Fenwick, Rose Hill near Springfield, Washington Co., Ky., May 25 [1812] to Jacob Dittoe, Esq., Fairfield County near Lancaster, Ohio, in St. Joseph Priory Archives, not arranged).

their wilderness, to give them the consolations of religion. The old man at whose house he stopped, sent for his children and his grand-children, told them that a priest had arrived, and ordered them to prepare themselves in prayer. They obeyed instantly, went that evening to confession, and next morning received holy Communion.⁴² The bishop tells us that on this occasion he found three German Catholic families, numbering twenty persons.⁴³ They were the families of Peter Dittoe and John Fink, brother-in-law of Peter Dittoe, and another Dittoe or Fink family.

This visit of Father Fenwick marked the beginning of that priest's great love for missionary work in Ohio. Though he was not free to devote his entire time to missionary work in this state, since he was still to be active on the missions under his care in Kentucky and in his office as procurator or syndic in his monastery at St. Rose, Kentucky, still he would manage to minister to this newly-found flock as often as occasion offered. Once or twice a year thereafter he visited the people near Somerset. A letter of Jacob Dittoe to Bishop Carroll, dated New Lancaster, August 19, 1810, bears witness to Father Fenwick's presence with the Dittoes just previous to that date. Father Fenwick was on his way east to New York state and had aroused the hopes of Jacob Dittoe of having the newly nominated bishop of Bardstown visit him on his way back to his see.

New Lancaster, August 19, 1810.

Dear Father:

We have understood by Mr. Finnie⁴⁴ that there was a Bishop going on to Kentucky, and we desire you to inform him of this place, a settlement of Roman Catholics 22 miles from Zanesville towards Lancaster, 14 miles from the latter, which will be a place of rest and refreshment; for there are some young Catholics in this place that do wish to join in marriage that are waiting upon that head of his coming, as it is a point of some importance; and should he not come, we will thank you to write to us whether they will be allowed to be joined by an esquire,

42. *An Account of the Progress of the Catholic Religion in the Western States of North America* (London, Keating and Brown, 1824); original in Wisconsin Historical Society Archives; copy in Mount St. Mary Seminary, Cincinnati, Ohio.

43. Fenwick's Relation of his diocese at Rome, 1823, *Propaganda Archives, America Centrale, Scrittura*, vol. 8; Notice sur la Mission de l'Ohio; idem. Likewise, the appeals for help in Italy and Spain, ut supra.

44. Thus was Fenwick pronounced.



FATHER, FENWICK AT SOMERSET, OHIO, 1808

who is also a Roman Catholic, or not, as quick as possible, if he should not come. I am, dear Father,

Yours etc., etc.,

JACOB DITTOE.⁴⁵

Mr. John Carroll, D.D.

The old man, however, was to suffer disappointment, as it was not until the next year that Bishop Flaget, after his consecration and a subsequent delay of six months in the East was to be able to take possession of his diocese; and then the bishop went down the Ohio and did not pass over the National road, which would have taken him to Lancaster. Dittoe felt this disappointment keenly, and as Father Fenwick, too, had for some time been unable to visit him, on account of the demands made upon him by the building operations at St. Rose's, he sent another note of entreaty for spiritual succor, which Father Fenwick answered on May 25, 1812, from Rose Hill, near Springfield, Kentucky.

Mr. Dittoe.

Dear Sir:—Yours of the 9th inst. is before me. I am sorry you have been so much disappointed and so long neglected & am the more sorry that it is not in my power to visit you at present, having my hands & head all full. But take courage & patience a little longer & you shall be comforted. I will be with you if possible in August or September at latest—the Bishop of Kentucky will also be with you & between us both we can surely satisfy you and give you all advice & necessary—. I have built a large church here 110 by 40 ft., all brick & am building a dwelling house or college about 80 feet long—have just finished a new saw mill, & a grist mill & have actually 3 companies of workmen about me, carpenters, bricklayers, & brick-makers, all lodged & boarded—besides a large plantation & 6 congregations to attend to—thus you see I have no time now to spare—I have mentioned you all to the good Bishop; he pities you & will do his best to provide for you—my best wishes to all your family and friends and am, Dr Sir,

Yours &c.

ED. FENWICK.⁴⁶

This time, indeed, the Bread of Life was not to be withheld from the famishing souls of these humble but pious people, and though Father Fenwick was not to be the companion of Bishop Flaget, that honor having fallen to Father Badin, the Dittoe and Fink families were nevertheless rejoiced exceedingly

45. Baltimore Archives, Case 8 A, F. 4.

46. Archives St. Joseph Priory.

by having Bishop Flaget celebrate the holy sacrifice in their midst. Bishop Flaget with Father Badin on his way to Baltimore to attend a Council, crossed the Ohio river at Maysville, on October 7, 1812. They soon found a German Catholic by the name of William Cassel, whose four children they baptized. At Chillicothe they found a few Catholics who were ashamed to confess their faith and were accustomed to frequent the Protestant services. Between Chillicothe and Lancaster they rejoiced in the warm hospitality of a Catholic family, still staunch in the faith. They arrived at New Lancaster on October 9th, where, finding three or four Catholic families, they baptized five children. On the way to Somerset they found the Fink and Dittoe families, at one of whose houses the bishop heard confessions and celebrated Mass on October 10th. They also viewed the 320 acres of land which Jacob Dittoe had bought for church purposes, a portion of which was already cleared. Here the bishop urged them to erect a house to serve as a residence for a priest and a temporary chapel.⁴⁷ The bishop and Father Badin then pursued their journey to Baltimore.

Referring to this visitation in Ohio Bishop Flaget reported to the Propaganda on April 10, 1815, as follows:

"On my journey to Baltimore I found 50 Catholic families in the State of Ohio. I hear that there are many others scattered in various parts of the same state, but those who have migrated into those regions have never seen a priest (since they left their former homes). Hence many of those I met have almost forgotten their religion, and they are bringing up their children in complete ignorance. And this neglected portion of the flock committed to me, I am compelled to leave on account of lack of workers, for I can scarcely send a missionary to them even once a year."⁴⁸

In these first years, then, it would appear that Father Fenwick did not visit Ohio more than once a year. But as he continued his visits, he also extended the sphere of his activities in Ohio. In 1815, indeed, we find him writing to the Dittoes on August 6th, from Georgetown, that he intends to visit them between September 20th and 30th and to continue on to Cin-

47. *Journal of BISHOP FLAGET*, October 7 to October 11, 1812, in *Records of the American Catholic Historical Society*, September, 1918, vol. XXIX, pp. 235, 245-248.

48. Propaganda Archives, America Centrale, vol. III, fol. 323-326 (*Catholic Historical Review*, I, p. 308).

cinnati. He is also solicitous for the Catholics at Newark, Owl Creek, and Walnut Creek.⁴⁹ Spalding says that Fenwick actually executed this intention, as he visited Cincinnati and many other parts of Ohio in 1815.⁵⁰ After again visiting the state in 1816 Father Fenwick reported to Bishop Flaget that at least four priests were needed to attend the increasing Catholic flocks.⁵¹ It was in the fall of this year, 1816, when the missions in Kentucky had been supplied with recently-ordained priests, that Father Fenwick began to give his uninterrupted service to Ohio.⁵² He began to traverse the whole of Ohio in such wise that he became known as an itinerant preacher, not having been at his convent of St. Rose's for two whole years. Upon visiting Gallipolis in 1817 he found many young people eighteen years old not yet baptized, while nearby were sixteen Catholic families unattended.⁵³ When he opened a baptismal register at Somerset on December 24, 1818, the day of the first recorded baptism (that of Nicholas J. Rian [Ryan]), he summed up his previous activities as follows:

"In the year 1817 and 1818 I baptized in different parts of the Ohio State 162 persons both young and old whose names and sponsors cannot now be recollected, as I was then an Itinerant missionary—and such persons were generally discovered and brought to me accidentally—R. M. Young during his journey to Maryland and back to Ohio in this year of 1818, baptized about 30 in a similar manner—"

EDW. FENWICK.⁵⁴

The Rev. Mr. Young alluded to above had been ordained on December 18, 1817, and soon after was assigned to assist his reverend uncle in Ohio. The two missionaries had decided on making Somerset their headquarters, where they had been favored by Jacob Dittoe in the transfer on May 23, 1818, of the west half of section number 23 in township number 16 in range number 16, which Jacob Dittoe himself had bought from the

49. Mss. copy by Rev. Stephen Byrne, O.P., of original letter (now lost) in Archives of St. Joseph Priory, Somerset, Ohio.

50. SPALDING, *Life of Flaget*, p. 203.

51. SPALDING, *o. c.*, quoting Journal of Bishop Flaget, December 6, 1816.

52. Letter, Edward Fenwick, Springfield, Ky., January 25, 1822, to Prefect of Propaganda, Propaganda Archives, America Centrale, vol. VII, No. 1; Edward Fenwick to friend in London, November 8, 1818, printed in *Diario di Roma*, January 23, 1819.

53. SPALDING, *Life of Flaget*, p. 204.

54. Baptismal Record, St. Joseph's Priory, Somerset, Ohio.

U. S. Government on August 19, 1809.⁵⁵ Upon this land the Catholics about Somerset, who now numbered ten families, built a log house to serve as a chapel—a plain unornamented one-story structure built with the ground to serve as a floor—and another log house of two rooms to serve as the convent for the Fathers. This first church of Ohio, the mother church of the state, was blessed by Fathers Fenwick and Young on December 6, 1818.⁵⁶ Whilst this church was being built, Father Fenwick began the erection of a second log church in Ohio at Lancaster.⁵⁷ The first church had been dedicated to St. Joseph; the second was placed under the patronage of the Blessed Virgin Mary. About the same time a third chapel was begun in the state at Cincinnati, Bishop Flaget having visited this city in the spring of 1818 and having during his presence there daily urged the erection of a chapel as the surest means of obtaining a priest. He arrived at Cincinnati on May 19th and spent two days there.⁵⁸ His memory of this visit was quite vivid and accurate as we may judge from the following extract from the memoir which he wrote in 1836 for the Cardinal-Prefect of the Propaganda, explaining the state of his diocese in 1810 and after:

“In the beginning of the spring of 1818 I left for Cincinnati, the chief city of the State of Ohio, taking with me Messrs. Bertrand and Janvier, whom I had to place with Mr. Richard, the curé of Detroit and the only priest in all Michigan. The eagerness with which the small number of Catholics of the city of Cincinnati received my visit, persuaded me to remain there a few days in order to give them the aid of my ministry. They were so poor that they were unable to build a church, so that we held our meetings in one of their homes. My exhortations to them always concluded with the words that they build a church as a sure means of obtaining a missionary. They gave the

55. Record of Deeds, Perry County, Ohio, vol. A., p. 22, recorded May 23, 1818 (see Appendix No. I).

56. Baptismal record, St. Joseph's Priory, Somerset, Ohio, p. 1; letter, Fenwick to a friend in London, November 8, 1818, in *Diario di Roma*, January 23, 1819; letter, Nicholas D. Young, St. Joseph's, Perry Co., near Somerset, Ohio, December 4, 1818, to Nicholas Young, Esq., Nonesuch, near Washington City (St. Joseph Priory Archives); letter, Hill, S. Rose Convent, January 27, 1822, to Rev. P. Olivieri (Propaganda Archives, America Centrale, Scrittura, vol. 929); communication signed "Missionary", dated Ohio, January 12, 1829, in *U. S. Catholic Miscellany*, January 31, 1829, p. 238; also *U. S. Catholic Miscellany*, February 24, 1827, VI, 246.

57. Letter, Fenwick, November 8, 1818, in *Diario di Roma*, ut supra.

58. *Journal of BISHOP FLAGET*, May 19, 1818, quoted by SPALDING, *Life of Bishop Flaget*, p. 183.

most solemn promise that they would do so, and they kept their word; for a year later it was under roof."⁵⁹

The bishop passed on north through Dayton, Springfield and Urbana, saying Mass at the last named place on May 24th. After spending the entire winter in the north, he came back to Cincinnati on June 21, 1819, when he found that the church had already been used for divine service.⁶⁰

The successful termination of the efforts of the few Catholic families at Cincinnati in building a church had come, however, only after several attempts had met with failure. The first of these attempts was made as early as the year 1811, as the following advertisement, on December 11th, culled from the weekly *Liberty Hall* of Cincinnati, shows:

CATHOLIC MEETING

As the Constitution of the United States allows liberty of conscience to all men, and the propagation of religious worship, it is earnestly requested by a number of the Roman Catholics of Cincinnati and its vicinity, that a meeting be held on the 25th of December, next, at the house of Jacob Fowble, at 12 o'clock A.M., when it is hoped all those in favor of establishing a congregation and giving encouragement will attend and give in their names, and at the same time appoint a committee of arrangements.

Repetitions of the advertisement occur in the editions of December 18th and 25th.⁶¹

No evidence has come down to us as to how many persons attended the meeting or what occurred at it, and since Father Fenwick had not reached Cincinnati as early as 1811, we were at a loss to know the occasion of the advertisement, until we chanced upon an obituary notice in the same periodical of an earlier date, October 16, 1811:

Died—On Friday evening last, after an illness of about thirty hours, Mrs. Margaret Fowble, aged 36 years, consort of Mr. Jacob Fowble, of this place, a few years since from the city of Baltimore. For fifteen years past, she has been the meek and humble follower of the Lord Jesus Christ. She had a confidence of her acceptance with her God and has gone to take her seat with the blessed. She was a

59. *Mémoire of Flaget*, 1836, to his Eminence Cardinal Franzoni, Prefect of Propaganda (St. Louis Diocesan Archives).

60. SPALDING, *o. c.*, p. 201.

61. *Liberty Hall*, Cincinnati, December 11, 1811, p. 3, col. 4; December 18, p. 3, col. 1; December 25, p. 1, col. 1 (Public Library, Cincinnati).

tender and affectionate wife and mother, a sincere friend, and beloved by all who had the pleasure of her acquaintance; and has left a husband and several children to lament a loss that can never be made up to them in this world. A large concourse of friends and relatives attended her remains to the Methodist meeting house, where a solemn and impressive discourse was delivered by Bishop McKendree on the mournful occasion, to a very attentive congregation, whose countenances bespoke the share she held in their affections.⁶²

The sudden death of his dear wife, without the last rites of the Catholic religion, the necessity of her burial from the Methodist church, and the danger of a similar fate overtaking himself and his Catholic neighbors, aroused the energies of Jacob Fowble to consult with the other Catholics, few though they were, regarding the erection of a church.

A second attempt, which was to meet a similar sad fate, was made in 1817 by Michael Scott, at whose house Father Fenwick lodged on his visits to Cincinnati. Advertisements were inserted in two of the weeklies, the *Liberty Hall and Cincinnati Gazette*, and the *Western Spy*, both of which carried requests to the *Ohio Watchman* of Dayton to give three insertions. We quote from the *Gazette* in its issue of September 8, 1817:

A CATHOLIC CHURCH

The Catholics of the town and vicinity of Cincinnati and those of the county of Hamilton, are requested to attend a meeting to be held at the house of Mr. Michael Scott, Walnut Street, a few doors below the Seminary, on Sunday, October 12th, for the laudable purpose of consulting on the best method of erecting and establishing a Catholic Church in the vicinity of Cincinnati. They will likewise please to take notice that great encouragement is already held out to them.

"Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross despising the shame, and is set down at the right hand of the Throne of God."

Cincinnati, Sept. 8, 1817.

Hebrews Chap. 12 v.ii.⁶³

Speaking of this meeting of 1817 on the occasion of the cornerstone laying in 1858 of St. Francis Seraph church, which now occupies the site of the first church of Cincinnati, Rev. Edward Purcell, who, no doubt, had his information from

62. *Liberty Hall*, Cincinnati, October 16, 1811.

63. *Liberty Hall and Cincinnati Gazette*, September 8, 1817; September 22nd and September 29th; *The Western Spy*, Cincinnati, September 5, 12, 19, 1817 (Public Library, Cincinnati),

living witnesses, said that nine Catholic men, seven women and four children answered the call of the advertisement.⁶⁴ The undertaking had again to be abandoned for the time being, but a new impulse was given to the enterprise by Bishop Flaget the next May when he visited Cincinnati for a few days on his way north. It was as a result of his encouragement that a committee of Catholic men at Cincinnati, seeing themselves unable to procure among themselves the means necessary for the building of a church, sent out an appeal for help to the Catholics of the East, an appeal that was given consideration by the *Mirror* of Baltimore.

Cincinnati, Ohio, Nov. 23, 1818.

Sir:—Permit us to address you on a subject which we deem important.

We are authorized to acquaint you in behalf of ourselves and the Roman Catholics of this town, that considering ourselves like the lost sheep of the house of Israel, forlorn and forsaken, destitute of the means of exercising the duties of our Holy Religion, without Guide, Church, or Pastor, while we behold all other members of the community enjoying those benefits; we are compelled, from the paucity of our numbers and consequent want of pecuniary resources, to call upon our brethren throughout the Union for their assistance towards the erection of a Catholic Church.

For the speedy accomplishment of so desirable an object, we entertain a confident hope of your hearty co-operation. We therefore, respectfully but earnestly solicit your aid and your influence.

Relying on your zeal and promptitude, we shall shortly expect to be favored with your reply directed to Mr. P. Reily, of the firm of Perrys and Reilly, Brewers, Cincinnati.

We are, Sir, Respt, Your Ob't Servants.

John Carrere, Esq., Baltimore, Md.	MICHAEL SCOTT, Prest.	} Com.
	JOHN M. MAHON	
	JOHN WHITE	
	P. WALSH, Secretary ⁶⁵	

This appeal shows these Irish Catholics of Cincinnati to have been sincere in their promise to Bishop Flaget to build a church.⁶⁶ After they had perhaps heard from the East, they called another meeting to be held this time in the house of John White. Notice was again given in the *Western Spy*:

64. *Catholic Telegraph*, 1858, XXVII, 4.

65. *Idem* 1867, XX XVI, 4.

66. *Mémoire* of FLAGET, 1836, to Prefect of Propaganda.

TO ROMAN CATHOLICS

A general meeting of the Roman Catholics of Cincinnati and the county of Hamilton is requested, at the house of John White, in Columbia street, near Broadway, on Sunday, 7th of March next.

On business of importance.

By order of the Committee.

February 26, 1819.

JOHN SHERLOCK, Sec'ry.⁶⁷

We are not left long to conjecture what this "business of importance" was; it was none other than the organization of the congregation and the building of the church, for which moneys were needed, as we may discern from the next notice inserted in the *Western Spy* on Saturday, March 13th:

TO ROMAN CATHOLICS

The Roman Catholics of Hamilton County are requested to forward to the Treasurer, in the course of the next⁶⁸ and the following month, as large a portion of their subscriptions as they possibly can, as the committee will thereby be enabled to have the church ready for Divine Service by next Easter Sunday.

By order of the Committee

MICHAEL SCOTT, Sec'ry⁶⁹

The site chosen for the church was on lots one and two in a tract of land adjoining the northern boundary of the city of Cincinnati, which James Findlay had laid out into fifty-two lots, and had denominated the Northern Liberties.⁷⁰ Lots one and two are now occupied by the present St. Francis church at the northwest corner of Vine and Liberty streets. The reasons⁷¹ prompting the Catholics in the choice of that site were

67. *The Western Spy*, Cincinnati, February 27 and March 6, 1819 (Public Library, Cincinnati).

68. Ought to read "of this and the following month?"

69. *The Western Spy*, March 13, 1819; also March 20th and 27th.

70. *Liberty Hall and Cincinnati Gazette*, May 27, 1818; Plat recorded May 21, 1819 (Hamilton County Recorder's Office, Bk. R2, p. 334); deed James Findlay to Trustees of Christ Church, recorded in Bk. V-1, pp. 525-26, Hamilton County Recorder's Office, May 19, 1821.

71. Many recent writers on Cincinnati history, without investigating the truth of the statement, have allowed themselves to accept the statement that a city ordinance forbade the erection of the first Catholic church in the city limits. We find this statement in the *Collegian* (a student paper of St. Xavier College, Cincinnati), vol. I, No. 1, p. 7, April, 1887; J. G. SHEA, *History of the Catholic Church in the United States, 1808-15 to 1843*, pp. 337-338, (New York, 1890); *Souvenir Album, Catholic Churches of Cincinnati and Hamilton County*, Ohio, p. 15 (Cincinnati, 1896); article, Cincinnati, *The Catholic Encyclopedia*, vol. III, p. 773, (New York, 1908); SISTER MARY AGNES McCANN, M.A., *The History of Mother Seton's Daughters*, vol. I, p. 158 (New York, 1917); V. F. O'DANIEL, O.P., 'The Centenary of Ohio's oldest Catholic Church, in *Catholic Historical Review*, April, 1918, vol. IV, p. 34 (this Very

that it was a more central site for the county, as the advertisements given above show that the interests of the people outside the boundaries of the city were also consulted; secondly, the paucity of their numbers and their very limited means did not permit them to buy property within the city limits, as this

Reverend author, in a later communication to the same *Review*, November 19, 1919 (vol. V, p. 428 ff.) at least throws doubt on the existence of such an ordinance. But nowhere is there any evidence of such an ordinance having been passed in Cincinnati. A thorough examination of the ordinances as well as the minutes of the Council of Cincinnati has not discovered either the enactment of such an ordinance or its repeal (*Ordinances*, vol. I, March 5, 1802-October 12, 1826; *Minutes*, vol. I, April 13, 1813-November 13, 1818; vol. II, November 20, 1818-July 21, 1824; vol. III, July 28, 1824-May 2, 1827). In no instance, where the difficulty of the early Catholics of Cincinnati in building their church is mentioned, is there even a suggestion of an ordinance, though strong prejudice was to be found. The earliest of these witnesses which we have found, is the article, *Bishop England in Cincinnati*, signed M. (probably Rev. James I. Mullan), communicated to the *United States Catholic Miscellany*, June 29, 1830 (vol. X, p. 29, July 24, 1830): "Were we to indulge our feelings on this pleasing occurrence (viz.: the presence of four bishops in Cincinnati at the same time) we could not refrain from expressing our surprise at the rapid advances, which our faith has made in Cincinnati, in the short space of a few years, against an opposition of the most stubborn cast.—We could trace it in its progress from the refusal of as much ground as was necessary to enter the remains of those, who professed it, when living, to a complete triumph over public prejudice, and the discomfiture of its open and avowed opponents." The author of this article became the editor of the *Catholic Telegraph*, and in the second issue of that periodical, 1831, vol. I, No. 2, p. 14, in an editorial, recalls how a few years before, it was with no small difficulty the Catholics succeeded in obtaining a spot of ground for the erection of a chapel—a difficulty that had its origin in the strong prejudice which at that time prevailed against the name of Catholicity. The *Wahrheitsfreund* (Cincinnati) in its issue of May 27, 1841, speaking of the first arrangements to obtain a church in Cincinnati in 1817, says that no citizen of Cincinnati dared to sell a lot in the town to Catholics, because of the bigotrous hatred of Catholicity. In his sermon on the occasion of the laying of the cornerstone of St. John Baptist's church, Cincinnati, in 1845, Bishop Purcell is reported in the *Catholic Telegraph* of April 3rd, as pointing "to the declining sun, which," he said, "in his revolving course that day, had not surely shone upon a scene more pleasing to God, more consoling to man. With a pathos that moved every heart, he recurred to the trials and conflicts of our ancestors in the faith in Cincinnati. When they sought to procure a lot whereon to raise a little church, they met with contumely and reproach. They were told to go beyond the corporation line, to seek the brickyards, there they might find a place sufficiently good for them. The followers of a meek and lowly Saviour, they bore all with patience and resignation. They went beyond the limits of the city, rented the small square, now known as the Old Graveyard, on Vine street, raised a small building, in which they devotedly assembled to adore the God of their fathers." The last quotation which we shall give is from the letter of one who had arrived in Cincinnati only in 1843 and wrote ambiguously: "As the Catholics were not allowed (granted) a place within, they built the first chapel of boards outside the corporation line." "Diese errichteten ausserhalb der Corporations-Linie, da man den Katholiken innerhalb derselben keinen Platz gestattete, die erste Kapelle aus Brettern" (letter, Rev. Wm. Unterthiner, Cincinnati, September 12, 1845, to Prince-Bishop of Vienna, *Berichte der Leopoldinen Stiftung*, Number XIX, 1846, p. 84). Nowhere, therefore, do we find mention of a city ordinance passed to forbid the erection of a Catholic church in Cincinnati. Indeed, besides the lack of witnesses in its favor, there are others against it. The third article of the ordinance of 1787 for the government of the Northwest Territory expressly fostered religion: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." No city council would stultify itself by passing a law in contravention to the law of its government on a matter of such importance. Everyone knows, too, that no man who is anxious to develop his district by immigrants will engender religious animosity. And the first thing the bishop did when he came to Cincinnati as bishop in 1822, was to select

property was high priced.⁷² On the other hand they obtained very easy terms from James Findlay, who had advertised that he would sell under "easy terms".⁷³ As a matter of fact, the congregation agreed to purchase the two lots from Mr. Findlay for \$1,200;⁷⁴ but on the day of the transfer of the property, they executed a mortgage to James Findlay for \$750, a transaction which speaks for itself in reference to the poverty of the Catholics at Cincinnati.⁷⁵

a more convenient site for himself in the city itself; previously he had not lived in the city; but now, finding the road out to the church from his lodging place in the city, almost unfit for travel in the early spring, he has the church moved nearer to him in the fall of 1822. Indeed, the prejudice of which we read so much grew only after the Catholics began to succeed on Sycamore street, after 1826. The missionaries from Kentucky who knew Cincinnati before the erection of the diocese in 1821, speak in a different strain. Witness the following extract from the letter of Rev. Thomas Wilson, Convent of Kentucky, March 6, 1820, to Rev. Augustine Hill, Rome: "Cincinnati, one of the most flourishing cities of the Western States, would be preferred to every other city, as there is there a good church. The Protestants as well as the Catholics of that city would contribute generously to the establishment of that see; as they well realized the importance of having a Catholic Bishop for the advancement of their city, and to induce the Catholics to settle in the neighborhood." (Propaganda Archives, America Centrale, 1818-1820, vol. 4, No. 138). The notes of Father De Raynaecker, O.P., one of the Fathers who accompanied Bishop Fenwick to Cincinnati in 1822, say that the Protestants even helped to bring the first church into the city. When Fenwick was at Rome in 1823-24 he gave information concerning his diocese, which was incorporated in an article *Notice sur la Mission de l'Ohio*. In this we read of his efforts to build a church in Cincinnati as follows: "A subscription was opened. The amount was insufficient, although many non-Catholics contributed to it" (Propaganda Archives, America Centrale, Scritture Originali, vol. 8). Finally, we learn that some of the Catholics themselves were opposed to transferring the church from Vine and Liberty to Sycamore street, which opposition created a schism so that Bishop Fenwick had the property, which, up till then, had been held in the name of the Trustees of Christ Church, transferred to himself. Thus writes Father Résé from Cincinnati, May 5, 1825, to Rev. M. Roimondo, Rector of Propaganda College, Rome (Propaganda Archives, America Centrale, Scritture, 1823-1826, vol. 8). From this we may rightly draw the conclusion that the church was built in the Northern Liberties, at least to an extent, to satisfy the demands of Catholics who lived beyond the city limits.

72. It will suffice to quote DRAKE, *Picture of Cincinnati*, 1815, pp. 131-132, to give an estimate on city property: "For several years after the settlement of Cincinnati, the lots along the principal streets were sold for less than \$100 each. They gradually increased in price until the year 1805, when from a sudden influx of population, they rose for a short time with rapidity. Their advancement was then slower, till 1811; since which the rate of increase has been so high, that for a year past the lots in Main, from Front to Third streets, have sold at \$200 per foot, measuring on the front line; from thence to Sixth street at \$100; in Broadway, Front and Market streets, from \$80 to \$120; and on the others, from \$50 to \$10, according to local advantages. Out-lots and land adjoining to the town plat, bring from \$500 to \$1,000 per acre."

73. *Liberty Hall and Cincinnati Gazette*, May 27, 1818.

74. Deed of transfer—Findlay to Trustees, ut supra.

75. Mortgage of the Roman Catholic Congregation to James Findlay, given on April 20, 1821, received and recorded May 23, 1821, Hamilton County Recorder's Office, Deed Book W-1, pp. 175-176. That balance had not been paid as late as the year 1835, when an effort was being made to collect it with interest (letter of Bishop Purcell, Cincinnati, January 15, 1835, to Bishop Résé, Detroit; Notre Dame Archives).

In this connection it may be interesting to follow up the names of the early Catholics of Cincinnati in the *Cincinnati Directory* of 1819:

Byrne, James W., 12 E. New Market (no occupation given; 1825

Directory says: brewer, Water b. Main and Walnut).

Boyle, Wm., millwright, 47 Lower Market.

Cazelles, Peter, silversmith, 112 Main St.

Fowble, Jacob, grocer, 21 Water St.

Lynch, Edward, tailor, 20 E. Front.

Moran, Michael, grocer, Congress b. Broadway and Ludlow.

Reily, Patrick, brewer, h. Congress b. Lawrence and Pike.

Scott, Michael, house-carpenter, Walnut, b. Third and Fourth.

Sherlock, John, distiller, 56 W. Front Street.

Walsh, Patrick, 57 Broadway.

Ward, Robert S., house-carpenter, 60 Fifth, b. Walnut & Vine.

White, John, innkeeper, Second, b. Sycamore and Broadway.

Three names, those of Thomas Dugan, John M. Mahon and James Gorman, signatures to the petition in 1820 to Archbishop Maréchal, appear neither in the Directory of 1819 nor of 1825. It is possible that they lived outside of Cincinnati.

Taking advantage of an act for the incorporation of religious societies, passed by the General Assembly of the State of Ohio on February 5, 1819,⁷⁶ these men organized themselves into a congregation of the Roman Catholic Church at Cincinnati, to be known as Christ Church with the following five trustees: Patrick Reily, John Sherlock, Thomas Dugan, Edward Lynch and Michael Scott.⁷⁷

The actual work on the church did not occupy much time. Mr. Michael Scott, a house-carpenter by profession, prepared the plans, which were given to Mr. Wm. Reilly, of Alexandria, Kentucky. The latter tells us in his diary:

"Having followed carpentering in Cincinnati, and having put up a number of frame buildings, I was employed by a gentleman of the denomination of Catholics, to build them a frame Church, which I agreed to do. I got all the timber on my own land and framed it on my own premises, about a mile east of Alexandria, hauled the timber to the river, rafted and landed it down low in Cincinnati. It was hauled out to a vacant lot, no house of any kind near it. We put up the house and they paid me honestly for my work."⁷⁸

76. *Laws of Ohio*, vol. XVIII, p. 6-8 (second pagination).

77. Deed, James Findlay to the Trustees of the Roman Catholic Congregation, April 20, 1821; recorded May 23, 1821, Hamilton County Office of Recorder, Book V-1, pp. 525-26.

78. Extract given in letter to Editor of *Catholic Telegraph*, signed Weibald, Covington, Ky., January 20, 1886 (*Catholic Telegraph*, February 3, 1886).

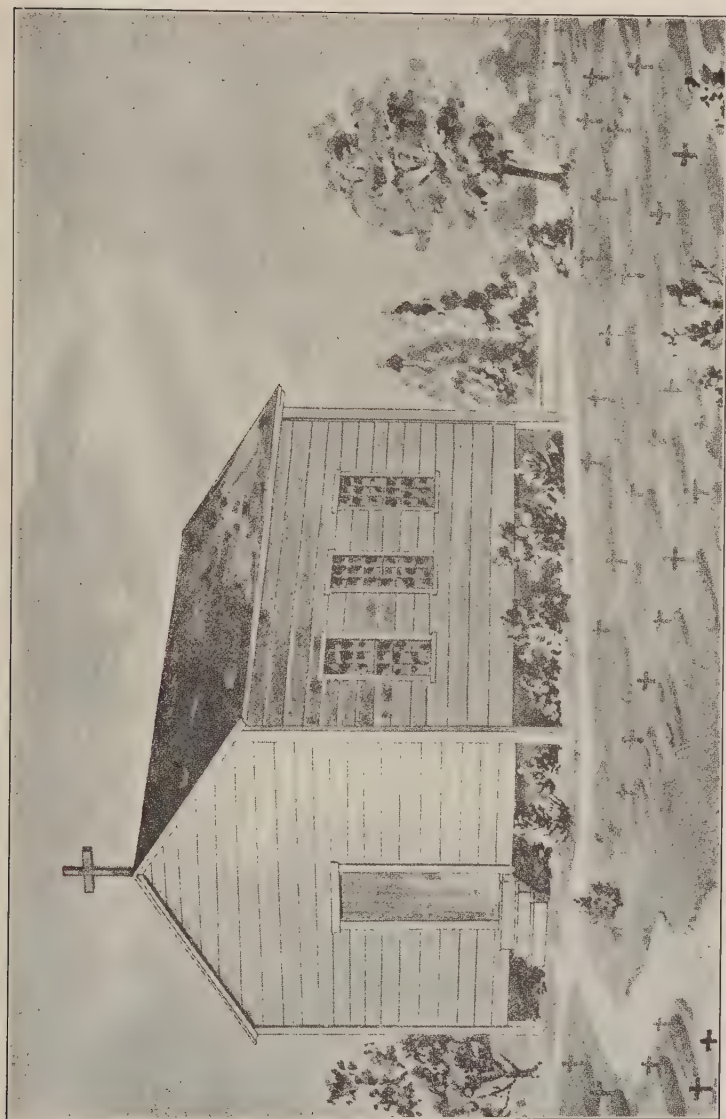
The church, a plain frame structure, measuring about 55 feet by 30 feet, was probably completed according to intention for Easter Sunday, 1819, and on that day Mass was said in it for the first time. It is not difficult to imagine the sentiments of the one hundred Catholics who attended that first celebration of the sacred mysteries in the little chapel at Cincinnati. Years of disappointment had melted finally into a new year of grace. Long periods of time when no missionary could minister properly to them were now to be superseded by regular services. No longer need the aged or infirm fear the advent of the angel of death without anointment with oil in the name of the Lord at the hands of the priest of God. Now, too, might be experienced the interior joy of the Saints of God, gathered together in the conventicle, partaking of the same table, and holding one another in the love of brethren in Christ, imitating once more those early Christians who were known to the pagan world because they "loved one another".

Towards the end of this year Bishop Flaget of Bardstown, in whose diocese lay the entire state of Ohio, wrote to the Cardinal-Prefect of the Propaganda, giving a short account of the Catholic prospects in Ohio and advising the erection of a bishopric in the state. He wrote:

"The State of Ohio may contain from 250 to 300 Catholic families, scattered here and there. Two Dominicans officiate in that country. The people generally are very religious, and very well disposed towards the Catholic religion. Monsignor Du Bourg and myself are convinced that a Bishop there would do a great deal of good."⁷⁹

It was, no doubt, as the result of Father Fenwick's report to him that Bishop Flaget wrote thus to the Propaganda. The two Fathers then in Ohio had, indeed, formed churches or congregations at Somerset, Lancaster and Cincinnati, but as we learn from the Baptismal Register started by Father Fenwick in 1818, Father Fenwick visited many other places in the state where he found Catholics. In 1820 Father Fenwick himself estimated the number of Catholics in Ohio at 3,000 persons, composed principally of Germans and Irish, the former

79. Relation of diocese of Bardstown by Flaget, Bardstown, October 18, 1819, to Cardinal Litta, Prefect of Propaganda (Propaganda Archives, America Centrale, vol. IV, No. 124, p. 13).



CHRIST CHURCH CINCINNATI. 1819

exceeding the latter.⁸⁰ The Propaganda Congregation was not long in giving ear to the advice of the American prelates relative to the erection of a see in Ohio, so that in June, 1821, the diocese of Cincinnati was erected with Right Reverend Edward Fenwick, O.P., as its first bishop.

80. Letter, Edward Fenwick, Georgetown College, D. C., June 1, 1820, to Rev. John Augustine Hill, O.P., Rome (Propaganda Archives, America Centrale, vol. IV, No. 151; printed in part in *Catholic Historical Review*, IV, 28-29).

CHAPTER II

BISHOPS OF CINCINNATI

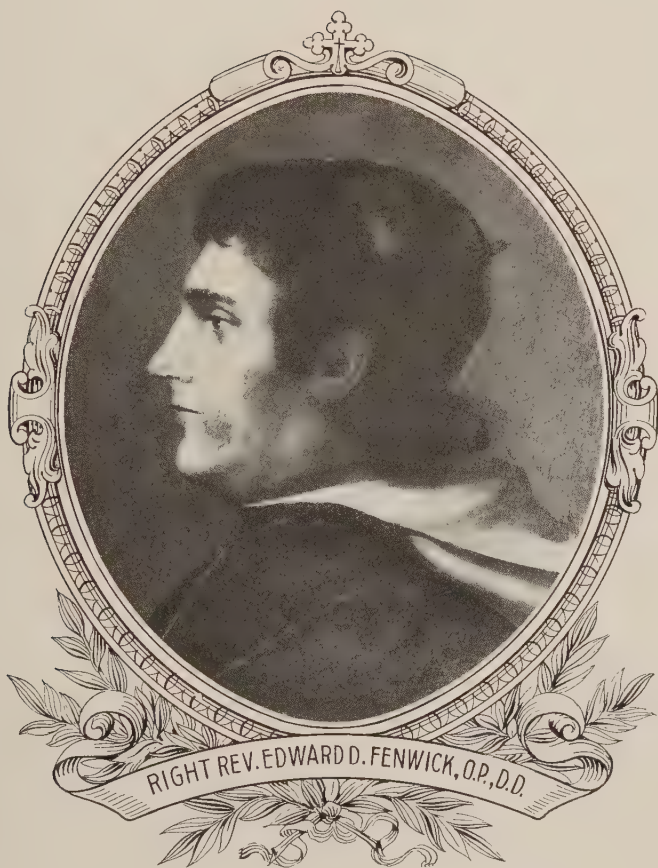
RIGHT REVEREND
EDWARD DOMINIC FENWICK, O.P., D.D.
1821-1832



AS THE time became propitious, the erection of new episcopal sees in the Central West was proposed by those to whom the territory had been entrusted, the bishops of Bardstown and Louisiana. Correspondence on the subject passed between Bishop Flaget and Bishop Dubourg in the spring of 1819, when it was thought prudent by them to ask Archbishop Maréchal to petition Rome for the erection of a see at Detroit, and perhaps of a second one on the Ohio river.¹ Writing in the winter of that year to Bishop Dubourg, Bishop Flaget sees the necessity of new sees at Vincennes, Cincinnati and Detroit.² In the following spring, Bishop Flaget takes up the matter with the archbishop of Baltimore and gives his views as well as those of Bishop Dubourg on the persons to be nominated to Cincinnati and Detroit. Both he and Dubourg propose Benedict Fenwick, S.J., for Ohio, who, says the bishop of Bardstown, is capable on account of his theological knowledge and preaching; has the advantage of being an American and a Jesuit, for which last reason he can expect help in his diocese from the Society of Jesus; and he adds that the people of Cincinnati would be very proud to have him, as they have told Flaget himself. For second choice he proposes Edward Fenwick, O.P., who, he says, has great knowledge of the state of Ohio and the Catholics therein, is very popular, and a Dominican, and can likewise expect help in his diocese from the order. He mentions him second, however, because he has very little knowledge,

1. Letter, Dubourg, Seminary of St. Mary, Barrens, Mo., May 7, 1819, to Archbishop Maréchal, Baltimore (Baltimore Archives, Case 16, A 8).

2. SPALDING, *Life of Flaget*, p. 216, quoting Flaget's Journal of December 30, 1819.



whilst his practice is very easy and convenient. For the diocese of Detroit, he proposes Father Gallitzin first, and Father Lartigne, Sulpician, of Montreal, second.

In these proposals, the bishop states that both he and Bishop Dubourg are one. But he wishes to express an opinion which is his own alone and which he thinks would serve the purpose better. Since there are perhaps 400 families in Ohio who understand German only, and since Father Gallitzin alone of all those proposed knows German, Gallitzin would be the proper man to nominate; but not being a Dominican, and the Dominicans being already at work in Ohio, he would be unable to accomplish anything single-handed. He would, therefore, have Archbishop Maréchal suggest to Father Gallitzin that Rome wants to make him a bishop, and that he will be made bishop of Ohio on the recommendation of the bishops of America, if he will join the Dominican order, either by solemn vows or as a member of the Third order. Having informed Bishop Dubourg of this proposition, who expressed himself pleased with it, Bishop Flaget tells Archbishop Maréchal that if he, too, thinks well of it, they will present the name of Gallitzin alone for Ohio; and in this event, they would propose Benedict Fenwick, S.J., for Detroit.³

Ten days had not passed before Bishop Flaget was found with pen in hand again advocating to Archbishop Maréchal the appointment of Father Gallitzin as the best man for the see of Cincinnati. But as "insurmountable obstacles" might present themselves to the affiliation of the same reverend gentleman with the order of St. Dominic, he is of the opinion that Edward Fenwick should then be presented, a

"missionary full of zeal and humility, of an admirable ability to make converts—if he has not all the knowledge which it is proper for him to have, he has, according to all appearances, as much as I (Flaget) have; besides belonging to an Order as he does, it will be easier for him to obtain learned counsel, which may supply what he lacks. Having asked of Edward Fenwick his opinion on the most suitable person for Ohio, he named (Rev.) Mr. Wilson, his superior, living in Kentucky. It is certain that Mr. Wilson has great qualities for the episcopate—he is a learned theologian, an excellent literateur, a very retired man—but with these great talents this good man does not preach or rather does not wish to preach, ever since he has had three or four young

3. Letter, Flaget, March 7, 1820, to Maréchal (Baltimore Archives, Case 16, T 12).

Dominicans ordained priests; besides he has great difficulty in traveling on account of rheumatic pains which trouble him. Perhaps the episcopate might provide an efficacious remedy to those two small maladies."

The bishop concludes that if the name of Rev. Mr. Gallitzin is not to be presented, one of the two Dominicans ought to be, since they know the state of Ohio and will do all in their power to make the new see prosper.⁴

Acting upon these letters from Bishop Flaget, Archbishop Maréchal wrote on April 4, 1820, to the Cardinal-Prefect of the Propaganda to the effect that he favored the erection of Cincinnati, but that the erection of Detroit was premature. For Cincinnati, he proposed Bishop David, the vicar-general of Bardstown, as there was no prospect of David who was so much older than Flaget succeeding him at Bardstown, and one bishop was sufficient for Kentucky; secondly, David had experience and would do good in the new diocese; and finally, as he was a friend of Flaget's, the two dioceses would continue on the best of terms. For his second choice to the new see he proposed Edward Fenwick, who had worked a long time in Ohio, and who was learned, prudent, zealous and pious.⁵ Archbishop Maréchal then wrote an answer to Bishop Flaget informing him that Rome intended Gallitzin for Philadelphia. To this Flaget answered that he did not intend to change Rome's opinion concerning Gallitzin, but he thought that Gallitzin would not be able to hold his own in Philadelphia. He still thought Gallitzin best for Ohio, even though he did not become a Dominican, as he would find the Dominicans in Ohio a tractable clergy.⁶

Having received this letter and having had an interview with Edward Fenwick, Archbishop Maréchal wrote to the Propaganda a second time, proposing Fenwick as in every way preferable to David, being more active, practical, an American by birth, and a Dominican, which would insure him help from the order.⁷

4. Letter, Flaget, Bardstown, March 16, 1820, to Maréchal, Baltimore (Baltimore Archives, Case 16, T 11).

5. Letter, Archbishop Maréchal, Baltimore, April 4, 1820, to Cardinal-Prefect of Propaganda (Propaganda Archives, America Centrale, vol. IV, No. 155).

6. Flaget, Bardstown, May 23, 1820, to Maréchal (Baltimore Archives, Case 16, U 13).

7. Propaganda Archives, Acta, 1821, fol. 272 a, May 21, 1821.

In the meantime Bishop Dubourg had also written to the Propaganda on April 25, 1820, advising the erection of the two sees.⁸ As the Propaganda had not yet heard from Bishop Flaget, in whose territory the new diocese lay, the Cardinal-Prefect wrote to him on June 14 (24), 1820. On November 5th, two days after he had received this letter, the bishop of Bardstown answered, stating that in the previous May the bishop of Louisiana had written to the Cardinal-Prefect of the Propaganda, describing the limits of the two new dioceses, Cincinnati and Detroit, and proposing for them the names of Edward Fenwick and John Grassi, S.J., respectively. Of this, both himself and his coadjutor approved. If Detroit were not to be erected, that territory together with a part of Virginia should be annexed to the territory of the diocese of Cincinnati. But he begged the Cardinal to pass over Bishop David, his coadjutor, the only one whom he could consult in his difficulties. Bishop David was sixty years old and corpulent, so that he could not ride on horseback, a necessity for the missionary in Ohio. The loss of David to Kentucky would mean the breaking up of his seminary.⁹

With full information from all concerned, Propaganda Congregation in a general session on May 21, 1821, decreed the erection of Cincinnati with Edward Fenwick as its first bishop.¹⁰ The bull erecting the diocese and appointing Edward Fenwick to the see of Cincinnati was issued on June 19, 1821.¹¹ (See Appendix IV.)

The recipient of this new office, Edward Dominic Fenwick, O.P., was born on August 19, 1768, in St. Mary's county, on the Patuxent river, Maryland.¹² His parents were Ignatius

8. Propaganda Archives, ut supra Note 7.

9. Flaget, Bardstown, November 5, 1820, to Cardinal-Prefect of Propaganda (Propaganda Archives, America Centrale, vol. IV, No. 139; Propaganda Archives, Acta, May 21, 1821, fol. 272a). The letter of Flaget mentions the letter of the Cardinal to himself as dated June 14th; the Acta of Propaganda mentions it as of June 24th.

10. Decree of Propaganda, May 21, 1821 (Secretary of State, Vatican, Archives of the Secretary of Briefs, vol. 4670; Propaganda Archives, Acta, May 21, 1821, fol. 272a).

11. Bull of erection of Cincinnati (Vatican, Secretary of State, Archives of the Secretary of Briefs, vol. 4670; copy made at Rome, preserved in Notre Dame Archives [not filed]; copy in Baltimore Archives, Copy Book and Record of Roman Documents, 1784-1862, vol. II, p. 31; portion of the bull printed in *Jus Pontificium De Propaganda Fide* [Rome, 1891], vol. IV, p. 593).

12. The best life of Bishop Fenwick is that recently published by REV. V. F. O'DANIEL, O.P., in which the original sources have been abundantly reproduced. Other lives and biographical notices are: BONAVENTURE HAMMER, *Der Apostel von Ohio* (Herder, Freiburg im Breisgau, 1890); PALMER, *MSS. Anglia Dominicana*, Part III A, p. 722, Sketch of E. D.

Fenwick, of Wallington, a descendant of Cuthbert Fenwick, of the Fenwicks of Fenwick Tower, Northumberland, England, through the cadet branch of the Longshaws, and Sarah Taney, daughter of Michael Taney and Sarah Brooke. Edward was the fourth child of a family of eight children, six boys and two girls,—James, Mary, Sarah, Edward, Michael, Thomas, Nicholas and Charles. He was deprived of the loving care of his mother at an early age; at the time of his father's death in March, 1784, he was but fifteen, while his oldest brother alone had reached majority. The family, however, had been amply provided for, as Ignatius Fenwick had been a large landowner in Maryland. Edward's early education was probably received privately in the Fenwick manor, but on December 24, 1784, we find him entered at Holy Cross college, Bornheim, Belgium, conducted by refugee Dominican monks from England.¹³

Having completed his humanities in the scholastic year of 1787-1788, and having traveled in Europe during the vacation to recuperate his health, which had never been strong, he entered the order of St. Dominic on September 4, 1788,¹⁴ adding to his baptismal name of Edward that of Dominic. He was professed a Friar Preacher on March 26, 1790, at Bornheim, being then 21 years old.¹⁵ The next eighteen months were devoted to the study of theology, though even this short time was interrupted by weeks and months,¹⁶ owing to the disorders accompanying the French Revolution. Edward Fenwick was then ordained subdeacon at Ghent on March 24,

Fenwick; PALMER, *Obituary Notices of the Friars Preacher*, p. 26, September 25, 1832: Rt. Rev. F. Edward Dominic Fenwick; RESÉ, *Historical Notice of Bishop Fenwick*, in the *Annales* of the Society of the Propagation of the Faith, Lyons, 1833, vol. 6, XXXII, p. 133 ff.; *Berichte der Leopoldinen Stiftung* (1848-49), No. XXI, p. 2 ff.; *The Catholic Almanac*, 1848; SPALDING, *Sketches of the Early Catholic Missionaries of Kentucky*, pp. 149-155; Biography of Bishop Fenwick by R, in *Catholic Telegraph*, vol. II, 1833, p. 85; RICHARD H. CLARKE, *Lives of the Deceased Bishops of the Catholic Church in the United States*, vol. I, p. 328 ff.

13. Sketch of E. D. Fenwick, by PALMER, *MSS. Anglia Dominicana*, Part III A, p. 722 (Archives of the Dominican Fathers, Haverstock Hill, London, England).

14. PALMER, *ut supra*.

15. Profession of Edward Dominic Fenwick, from Book of Professions of Holy Cross Convent, Bornheim (Archives of the Dominicans, Haverstock Hill, London, England), in O'DANIEL, *Life of Fenwick*, p. 38.

16. Letter, Edward Fenwick, Carshalton Academy, Surrey, England, March 15, 1803, to Concanen, Rome (Dominican Master General's Archives, Codex XIII, 731); letter, Fenwick, Turin, May 12, 1824, to Cardinal-Prefect of Propaganda (Propaganda Archives, America Centrale, vol. VIII, Scrittura).

1792, deacon on June 2, 1792, and priest, in all probability, on February 23, 1793.¹⁷

After teaching a year in the college, he was put in charge of the convent in the spring of 1794, when the invasion of the French Revolutionary troops caused the English Dominicans at Bornheim to take flight to England. It was thought that Father Fenwick's American citizenship would protect him and the convent from harm at the hands of the French troops.¹⁸ Taken prisoner, he was released when it became known that he was an American citizen,¹⁹ but only after he had suffered many hardships and had been exposed to imminent danger of death, deliverance from which Father Fenwick attributed to the intercession of the Blessed Virgin Mary.²⁰ He then joined his former companions, who had now established themselves in a college at Carshalton, County of Surrey, ten or twelve miles from London, England. He resumed his duties as professor in the college, remaining until November 11, 1800, when he was sent to Woburn Lodge to avail himself of the talented Father James Vincent Bowyer's instructions in theology.²¹ Returning to his former duties at Carshalton, on June 21, 1802, he was made procurator for the convent. On April 2, 1803, he underwent his first biennial examination for faculties to preach and hear confessions in the order.²²

During this time, Father Fenwick had been nurturing fond hopes of establishing a house of the English Dominicans in the country of his birth, and with the design of seeing his hopes realized, began in 1803 to correspond with Father Richard L. Concanen, assistant to the Superior General of the order at Rome, that he might present the subject to the General.²³

17. Records of the Cathedral of St. Bavon, Ghent. The dates for subdeaconship and deaconship are given exactly, but the date for priesthood must be inferred from an entry on February 13, 1793, which informs us that after an examination, dimissorial letters for the sacred priesthood were issued on that date to Brother Dominic Fenwick, O.P., deacon, of Bornheim Convent. As the ordination times were observed, Saturday of Ember Week falling on February 23rd, Edward Fenwick was most likely ordained on that day.

18. PALMER, *Life of Philip Thomas Howard, O.P., Cardinal of Norfolk*, p. 225 ff.

19. Sketch of Life of Edward Fenwick, by PALMER, *MSS. Anglia Dominicana*, ut supra.

20. Life of Edward Fenwick in *The Catholic Almanac*, 1848, p. 58.

21. Sketch by PALMER, *MSS. Anglia Dominicana*, ut supra.

22. PALMER, *MSS. Anglia Dominicana*, ut supra.

23. The original letters pertaining to this subject are to be found in the Archives of the Dominican Master General at Rome, Codex XIII, 731; in the Archives of the Dominican Fathers at Haverstock Hill, London, England; and in the Archives of St. Joseph's Province, Ohio. They are printed extensively in Father O'DANIEL's *Life of Bishop Fenwick*, chapters III, V and VI.

When permission had been granted for the enterprise by the superior general, Father Fenwick corresponded with Bishop Carroll of Baltimore,²⁴ who was delighted with the project. Having made all the necessary arrangements in Europe, he sailed from London in September, 1804, accompanied by Father Robert Angier, a brother Dominican, and landed at Norfolk, Va., towards the end of November.

Disappointed in not being able to carry out his original design of founding a college and a convent of the order in Maryland, as Bishop Carroll considered Maryland sufficiently supplied with two colleges, one at Baltimore and another at Georgetown, he acted upon the counsel of the bishop to visit Kentucky in the spring of 1805 for the purpose of investigating the possibilities of a foundation in that state. Favorably impressed by the opportunities in Kentucky, of which he made a report to Bishop Carroll and to his superior at Rome, who appointed him superior of the new province in the United States on June 22, 1805,²⁵ he sent Fathers Wilson and Tuite on ahead of him in October, 1805. Father Fenwick himself was detained in Maryland trying to convert his inherited properties into ready money for use in the proposed establishment, so that he reached Kentucky only in July, 1806. Here he bought 500 acres of land, situated about two miles from the town of Springfield, Washington county, and upon them he began the construction of a convent and a college, and finally of a church, to be known as St. Rose's. In October, 1807, upon his own petition, he was released of the superiorship over the newly-founded province of Dominicans in the United States of America, whereupon he began his missionary work among the people of Kentucky.

This was the kind of activity which he most desired. For the next fourteen years he was to devote himself to ministering to the Catholics in Kentucky and Ohio, seeking out the "lost sheep". His many wanderings in these two states and frequent journeys to the East won for him the soubriquet of the "itinerant preacher", whilst his missionary endeavors in Ohio merited for him the glorious title of "Apostle of Ohio". We

24. Original letters to be found in Baltimore Archives, Case 3, R.

25. Archives of St. Joseph's Province, Ohio, O'DANIEL, *Life of Bishop Fenwick*, p. 100. Letter from the Vicar-General Pius Joseph Gaddi (Archives Dominican Master General, Rome, Codex XIII, 731).

have seen how his labors in Ohio finally gained for him the recognition of the bishops of America and the appointment by Rome to the see of Cincinnati on June 19, 1821.

At the time of the arrival in Kentucky late in the year 1821 of the bulls of the erection of the see and the appointment of himself as bishop, Father Fenwick was as usual at work "in the woods" of Ohio.²⁶ When he was informed of the appointment, he was not only surprised, since he thought Bishop Flaget had nominated Father Wilson for that position,²⁷ but also, humble man that he was, considered himself unfitted for the office, and gave signs of his unwillingness to accept the dignity. He himself says in a letter to Archbishop Maréchal that most reluctantly was he compelled by the counsels, admonitions and even threats of superiors to go to Cincinnati;²⁸ and in another letter to the Cardinal-Prefect of the Propaganda he writes that

26. There are two diverse testimonies as to the date of the arrival of the bulls in Kentucky in 1821. Rt. Rev. Wm. Poynter, Vicar Apostolic of London, writes to Archbishop Maréchal from London on July 30, 1821, that he is sending him a letter from Propaganda to be forwarded to Bishop Flaget, of Bardstown (Baltimore Archives, Case 19, Y 11). On January 4, 1822, writing from Bardstown to the Cardinal-Prefect of Propaganda, Bishop Flaget says he received the letter containing the bulls for Edward Fenwick from the bishop of London in the month of December [i.e., 1821], and that he sent them on to the provincial of the Dominicans, to be in turn forwarded to Edward Fenwick (Propaganda Archives, America Centrale, vol. VII, No. 24). On the other hand, Bishop Spalding (*Life of Bishop Flaget*, p. 217) says that the bulls erecting Cincinnati, dated June 19th, arrived in Kentucky on October 13th. Spalding does not mention his source of information, though throughout his sketch he quotes the *Journal of Flaget*. In a letter written from St. Rose, Ky., November 21, 1821, to the editor of the *London Catholic Miscellany* (vol. I, No. 7, pp. 327-28), we read: "You have heard that Mr. Fenwick is made bishop of the Ohio, his bulls are arrived from Rome." Finally, we have another source of information which may furnish a clue to the solution of the difficulty. The writer of the article *Mission de l'Ohio*, in the *Annales de l'Association de la Propagation de la Foi* (Lyons, 1826), No. II, p. 88, says that Father Fenwick was notified of his election to Cincinnati by Father Hill, who brought the bulls with him. From other sources, we know that Father Hill, who had been at Rome for several years, arrived in Kentucky in the fall of 1821. Is it possible that Spalding takes the notice which Hill brought and which was no doubt forwarded to Bishop Flaget as that of October 13th, whilst the true bulls of erection were received through London only at a later date in December, as the first documents would assert? Did Father Hill bring only notification of the appointment, or likewise a copy of the bull? Or did Bishop Flaget err when he stated that he received the bulls in December? It may have been a slip of the pen on his part. Since Bishop Flaget's letter is dated January 4th, we are inclined to believe that the bishop's memory was accurate enough to distinguish between one or three months in the arrival of the bulls. As Fenwick was consecrated on January 13, 1822, three months would have elapsed from the time of the arrival of the bulls and his consecration. Finally, Father Hill, who, as we just remarked, arrived in Kentucky in the fall of 1821, writing from St. Rose Convent, Ky., on January 27, 1822, to Rev. Olivieri, Commissary of the Holy Office, says that the humility and repugnance of Father Fenwick to the episcopal dignity, as well as the delay of the bulls, kept them waiting a long time before they could go on with their plans for the evangelization of Ohio (Propaganda Archives, Scrittura Originali, vol. 929).

27. Letter, Edward Fenwick, Georgetown, Md., June 1, 1820, to John A. Hill, Rome (Propaganda Archives, America Centrale, vol. IV, No. 151).

28. Edward Fenwick, Kentucky, February 9, 1823, to Archbishop Maréchal (Baltimore Archives, Case 16, W 1).

when he first heard of his nomination, realizing his insufficiency and his lack of knowledge, he informed the bishop of Bardstown and his superior in the order that he could not in conscience accept the office; that at the exhortation of Flaget and the absolute command of his superior²⁹ he was forced to submit, only, however, after a solemn promise had been made by the superior (Father Wilson) to help him in every way, even in person.³⁰ His consent having been obtained at last, Father Fenwick was consecrated in St. Rose's church, Kentucky, on Holy Name Sunday, January 13, 1822, by Bishop Flaget, assisted by Fathers Wilson and Hill.³¹ Father Gabriel Richard read the Mandatum, and Bishop David, the coadjutor bishop of Bardstown, preached the sermon to a congregation which crowded the church.³²

Before leaving St. Rose's, Bishop Fenwick on January 25th wrote a letter of thanks for the favors shown him by the Cardinal-Prefect of the Propaganda and in a postscript of the same date gave a relation of the condition of the Catholic Church in Ohio, a state, he says, which is 264 miles long and 281 miles wide; having 581,434 inhabitants, of which 6,000 are Catholics, scattered through the state. Having entered the state alone six years ago, he built a church at Somerset in 1819, when there were nine families in that vicinity; now there are 150, all Catholic families. Since that time 14 (4?) other churches had been erected in various parts of the state; more

29. The command of the superior, Father Wilson, is somewhat intelligible in the light of his letter of March 6, 1820, from Kentucky, to Rev. J. A. Hill, at Rome, that he suspected Bishop Flaget of intentions to have a French bishop appointed for Ohio, which would not be a good appointment for the Dominicans in Ohio. He, therefore, asked Father Hill to have the Vicar-General of the Dominicans at Rome send to Kentucky from Rome a Dominican who was to be made bishop of Ohio. He would stand the expenses of the journey. As for support of the bishop in Ohio, he could live with his brethren at Cincinnati, which would be the proper place to establish the new see (Propaganda Archives, America Centrale, vol. IV, No. 138).

30. Edward Fenwick to Prefect of Propaganda, April 16, 1823 (Notre Dame University Archives). Other evidences of his unwillingness to accept the office are to be found in letter of Rev. J. A. Hill, St. Rose Convent, Ky., January 27, 1822, to Rev. Olivieri, Rome (Propaganda Archives, America Centrale, Scritture Originali, (vol. 929); letter to editor of *London Catholic Miscellany*, dated St. Rose, Ky., November 21, 1821 (*London Catholic Miscellany*, vol. I [1822] No. 7, pp. 327-28); letter of February 9, 1822, signed W. Y., to editor of *London Catholic Miscellany* (Idem, vol. I, 1822, p. 55); letter, Edward Fenwick, Leghorn, Italy, September 10, 1823, to Cardinal-Prefect of Propaganda (Propaganda Archives, America Centrale, vol. VIII).

31. Certificate of Consecration, signed by Bishop Flaget, Convent of St. Thomas, January 14, 1822 (Preserved in Notre Dame Archives). Permission for the choice of two priests to assist Bishop Flaget in the consecration was granted in the bull of erection itself.

32. Letter, Gabriel Richard to M***, in *Annales de l'Association de la Propagation de la Foi*, Lyons, III, 337.

than 100 adults and 300 children had been baptized. The majority of the inhabitants were sober, industrious, and desirous of religious instruction. Six Dominican priests are to accompany him from Kentucky, the rest remaining to work under the bishop of Bardstown. The Catholics intrusted to his care were poor Germans, many Swiss and Irish, all of whom, as was the custom of poor immigrants to America, had committed themselves as bond-servants for five or six years to a shipowner in order to defray their expenses to America. From this it might be seen how little help he and his companions could expect from them. Concluding with an account of conditions in the Northwest, he asks the Cardinal to erect a see at Detroit, for which he presents the name of Benedict Fenwick, S.J.³³

Bishop Fenwick was, indeed, to be bishop in a state of great size and of over half a million inhabitants. Between the years 1810 and 1820 the population in Ohio had more than doubled, having grown from 230,760 in 1810, to 581,295 in 1820, the result of immigration from the eastern and southern states. The people were, however, mostly poor, who had bought from the Government all the land they could pay for on first payment, expecting to make subsequent annual payments from the produce of their newly cut and tilled farms; hopes which many never saw realized. The war of 1812 had brought in its wake a heavy governmental debt, whilst banking transactions during the second decade had caused heavy personal financial losses. The southern part of the state saw new visions of prosperity when it beheld the first steamboat *Orleans* pass down the Ohio from Pittsburgh to Louisville in October, 1811, though a return passage up the river was not to occur until 1817 when the steamer *Washington* was to accomplish that feat. Partly because of its water facilities, and partly because of its immense agricultural back country, Cincinnati and the southwestern part of the state was the most flourishing portion of Ohio. Other towns that had acquired some importance were Marietta, Zanesville, Lancaster, Chillicothe and Columbus. The entire northern section had just begun to emerge from the darkness

33. Letter, Edward Fenwick, St. Rose, near Springfield, Washington Co., Kentucky, January 25, 1821 [1822], to Cardinal-Prefect of Propaganda (Propaganda Archives, America Centrale, vol. VII, No. 1).

of the forests, the towns of Cleveland, Fairport, Painesville, Sandusky, Warren and Youngstown being noticeable. Means of communication inland were scarce, as the only road was that known as Zane's Trace, from Wheeling to Limestone, Kentucky. To other parts of the state the traveler had to find his way mostly through dense forests.

Of the half million inhabitants, there were 6000 Catholics in 1821, says Bishop Fenwick, though in 1820 he states there were but 3,000. Of other denominations there were many more; Presbyterians, Methodists and Baptists counted the majority of the church-going public. Presbyterian ministers were to be found in all the principal towns. Camp meetings were ordinary occurrences. Religious revivals were resorted to.³⁴ Such was the field wherein Father Fenwick had been laboring and wherein Bishop Fenwick was to exercise episcopal jurisdiction.

Previous to his departure from St. Rose's, Bishop Fenwick exercised his new powers of ordination for the first time by ordaining four Dominican priests, Fathers Thomas H. Martin, John Hyacinth McGrady, John Thomas Hynes and John Baptist Vincent De Raymaecker, of whom the two latter, together with the superior, Father Wilson, and Father Hill, were to accompany the bishop to Cincinnati.³⁵ Supplied by the convent with a few vestments, linens, four missals, four chalices and a ciborium,³⁶ and with money collected by the people of St. Rose's, the episcopal party left St. Rose's in horse and wagon. They traveled over roads which recent building and abundant rains had rendered poor. They had to swim the Kentucky river, but they managed to reach Cincinnati, unexpected though they were, on Saturday evening, March 23rd. They partook of supper at the home of the good old Irishman, Michael Scott, whose home had ever furnished hospitality to missionaries on their visits to Cincinnati and had

34. RUFUS KING, *History of Ohio*, passim; CHADDOCK, *Ohio before 1850*, pp. 111-112.

35. For the journey to Cincinnati and arrival there we follow mostly the account written by one of the party, REV. J. B. V. DE RAYMAECKER, O.P., in some notes on the *Creation of the first Episcopal Seat of the City of Cincinnati*, preserved in the Archives of the Dominican House, Louvain, Belgium. Other sources are letters of Bishop Fenwick to the Secretary of the Association of the Propagation of the Faith, Lyons (*Annales*, 1826, II, 89-90), and to Stephen T. Badin, 1827 (*Annales*, 1828, III, 291).

36. A Memorial to the General of the Dominican Order by Fenwick, Rome, October 11, 1823 (Propaganda Archives, America Centrale, Scrittura, 1823-1826, vol. VIII).

been hallowed in consequence by the celebration of the sacred mysteries within its walls up to the time of the building of the chapel in the Northern Liberties. An empty house was obtained for lodging over night, and mattresses were thrown upon the floor of a large room to serve as beds for the tired travelers. The word was soon passed around among the Catholics that the bishop had come, and before long they assembled to welcome him. Probably on the next morning, which was Sunday, the bishop took possession of his see by celebrating Mass in the little chapel. In this cathedral—an unfinished frame building, without ceiling or plaster,—Bishop Fenwick was installed “with humble ceremony and silent panegyric”.³⁷

His arrival at Cincinnati was a signal for rejoicing among the non-Catholics as well, as the following communication to the *Liberty Hall and Cincinnati Gazette*, of March 30th, testifies:

COMMUNICATED

We congratulate the Roman Catholics of this city and environs on the arrival of the Right Rev'd Dr. Fenwick, lately consecrated Catholic Bishop of Cincinnati and the State of Ohio. This circumstance interests not only the Catholics, but all the friends of literature and useful knowledge, as we understand that his intention is ultimately to open a school, aided by the members of his order so long distinguished for their piety and learning.³⁸

The first necessity of the bishop evidently was to provide himself with a home. A house was rented by him in the square known as Flat Iron Square, bounded by Lawrence, Ludlow and Third streets. This was a small building with a room below and a room above, the latter being reserved for sleeping quarters, and the former for chapel, parlor and living room.³⁹ For it he was charged \$200 a year rent, a sum of money which he found hard to gather together. The small amount of money given him by the people of Kentucky had been partly spent on the journey to Cincinnati and had depreciated one-half after

37. Notice on the State of the Catholic Religion in the State of Ohio (*U. S. Catholic Miscellany*, February 24, 1827, p. 246).

38. *Liberty Hall and Cincinnati Gazette*, March 30, 1822, p. 2.

39. Historical notice of Fenwick by Résé (*Annales*, 1833, VI, 137); Fenwick's account of his diocese to Propaganda, 1823 (Propaganda Archives, *America Centrale*, vol. VIII); letter, Fenwick to Archbishop Maréchal, Kentucky, February 9, 1823 (Baltimore Archives, Case 16, W 1).

crossing the Ohio.⁴⁰ His collections amounted to two or three dollars a Sunday.⁴¹ And yet he had the utmost confidence in Divine Providence to assist him. Having experienced great difficulty in reaching his chapel because of the impassability of the mud road, he decided on moving the chapel into the city. For this purpose he did not hesitate on July 6, 1822, to buy on credit a lot of twenty-five feet on Sycamore street.⁴² Thither he had the frame church transferred, though it had really to be reconstructed, as in the moving the frame began to fall apart.⁴³ The dimensions of the new chapel were the same as those of the old one, 55 by 30 feet.⁴⁴ It was finished and services were held in it before December 5, 1822.⁴⁵

The removal of the church was the cause of a schism among the trustees, on which account the bishop had the title to the property at Vine and Liberty streets transferred to himself. A new mortgage to secure the \$750, which remained unpaid on the lots, was then given to James Findlay on the three lots Nos. 1, 2 and 3, this last lot having been bought for cemetery purposes from James Findlay by Michael Scott on August 27, 1821. This mortgage was one of the bishop's last acts before leaving for Rome at the end of May, 1823, as the mortgage

40. Letter, Fenwick to Secretary of Association of Propagation of the Faith, Lyons (*Annales*, 1826, II, 89-90).

41. Letter, Fenwick to Maréchal, ut supra Note 39.

42. Deed, David Wade to John Austin Hill, July 6, 1822, consideration, \$700; recorded April 20, 1825, Hamilton County Recorder's Office, Deed Book No. 22, pp. 573-574. Letter, Fenwick to Secretary of Association of Propagation of Faith, Lyons, ut supra Note 40.

43. Letter, Résé, Cincinnati, May 5, 1825, to Rev. M. Roimondo, Rector of Propaganda College (Propaganda Archives, America Centrale, Scritture, 1823-26, vol. VIII); Résé, Historical Notice of Bishop Fenwick (*Annales*, 1833, VI, 137); Fenwick, Bordeaux, August, 1823, to Badin (Louisville Archives); Fenwick, Cincinnati, April 16, 1823, to Badin, Paris (Louisville Archives).

44. Fenwick, Bordeaux, 1823, to Badin, ut supra. It would seem that a twenty-five-foot lot had been bought upon which to place a thirty-foot house. The lot upon which the church was placed was a lot of twenty-five feet owned by David Wade, in whole lot No. 73 of Spencer's Division of the original plan of Cincinnati. This was a lot beginning twenty-five feet from the northern line of lot No. 73, and measured twenty-five feet on Sycamore and 198 feet westward from that street. It was purchased on July 6, 1822, for \$700. The next twenty-five feet north of this Wade lot was owned by Benjamin M. Piatt and was sold to John Austin Hill, Bishop Fenwick's vicar-general, on June 17, 1823 (Recorder's Office, Book 21, pp. 158-9), for \$500. From this it would appear that the thirty-foot church was placed on a twenty-five foot lot; a surmise that is borne out by the letter of Fenwick to Father Badin, from Cincinnati, April 16, 1825, in which he says that upon his return from Europe in 1825 he found "a small brick house *twenty* by sixteen adjoining the present church, which forms my episcopal palace" (letter in Louisville Archives).

45. Letter, Cincinnati on the Ohio, December 5, 1822, to — (London Catholic Miscellany, March, 1823, II, 141): "Our little church here is finished and is very decent; unfortunately it is not yet paid for. It is well attended by other professions."

bears the date of May 21, 1823, though it was not signed by the bishop till May 29, 1823.⁴⁶ This new church, which, together with the lot, had cost \$1,800, was dedicated to St. Peter.⁴⁷ The change in name, from Christ Church to St. Peter's, was made perhaps not without some reflection upon the schism, but mostly in memory of St. Peter's at Rome. The basement of the church, which had been divided into four or five rooms, served to house the priests and the bishop.⁴⁸

In a visitation of the Northwest territory which the bishop made in the summer of 1822,⁴⁹ he became convinced of the necessity of another bishopric in that territory. He likewise experienced a sense of desolation and inability in Ohio when he learned that the Cardinal-Secretary of the Propaganda on July 27, 1822, had written to the superior of the Dominicans in Kentucky to the effect that he was not to withdraw his men from the missions in Kentucky and place them in Ohio without consulting with Bishop Flaget of the diocese of Bardstown,⁵⁰ who had protested to Rome against the withdrawal which might have taken the last Dominican from Kentucky.⁵¹ Finally, foreseeing the impossibility of supplying the needs of the Church in Ohio and of procuring his own livelihood on collections which amounted at Cincinnati in all to about \$80 a year,⁵² he determined to lay his case before Rome, first of all, by letter of April 16, 1823, in which he asked the Propaganda to reconsider its decision not to allow him priests and goods from St. Rose, Kentucky, without the consent of the bishop of Bardstown, and also to divide the province of the Dominicans in Kentucky into two, establishing a novitiate

46. Office of Recorder, Hamilton County, Mortgages, Book 149, pp. 361-62.

47. Letter, Fenwick, Turin, May 12, 1824, to Prefect of Propaganda (Propaganda Archives, America Centrale, Scritture, 1823-1826, vol. VIII).

48. Account of De Raymaecker, *ut supra*.

49. *London Catholic Miscellany*, October, 1822, I, 475; letter, Gabriel Richard, Detroit, July 4, 1822, to Bishop Flaget (Louisville Archives); letter, Eliza Ann Godfroy, River Raisin, July 19, 1822, to Bishop Flaget (Louisville Archives); Fenwick, Kentucky, February 9, 1823, to Archbishop Maréchal (Baltimore Archives, Case 16, W 1).

50. Letter, C. M. Pedicini, Secretary of Propaganda, July 27, 1822, to Superior of Dominicans in Kentucky (Archives of St. Joseph's Province, Ohio); Fenwick, Cincinnati, April 16, 1823, to Prefect of Propaganda (Notre Dame Archives, Fenwick Letters).

51. Letter, Pietro Caprano, Secretary of Propaganda, August 9, 1823, to Vicar-General of Dominicans at Rome (Dominican Master General's Archives, Codex XIII, 731).

52. Letter, Fenwick, Bordeaux, August, 1823, to Badin; letter, Fenwick, Kentucky, February 9, 1823, to Maréchal, *ut supra*.

likewise in Ohio.⁵³ But before his letter had even reached its destiny Bishop Fenwick had made up his mind to plead his cause in person at Rome. Rome was not unfavorable, if we may judge from a letter of August 2, 1823, of the Sacred Congregation of the Propaganda informing the superior of the Dominicans in Kentucky of the Congregation's desire that he aid Bishop Fenwick both with priests and with temporal support.⁵⁴ The bishop had arrived at his determination to visit Rome only after consultation with the bishops of New Orleans and Bardstown.⁵⁵

Fortunate enough to be able to borrow \$300 without interest from a Catholic layman of Cincinnati for his expenses to Europe,⁵⁶ the bishop left Cincinnati on May 30, 1823, embarked at New York and landed at Bordeaux in France on August 6th.⁵⁷ Disappointed in not finding Rev. Stephen T. Badin at Bordeaux, he was nevertheless rejoiced by the hospitality which he received from the archbishop and citizens of Bordeaux, and particularly from Abbé Rigagnon, a vicar in the city, whom he made his agent and vicar-general in Europe for the diocese of Cincinnati.⁵⁸ Having stopped at Marseilles⁵⁹ and Leghorn⁶⁰ on his way south, he arrived at Rome on September 26th, two days before the election of Pope Leo XII. On October 6th, the day after the solemn enthronization of Leo, Bishop Fenwick was received in audience by the new Pope. Writing of this audience to the Secretary of the Association of the Propagation of the Faith of Lyons, the bishop says:

53. Fenwick, April 16, 1823, to Prefect of Propaganda (Fenwick Letters, Notre Dame Archives).

54. Letter, Pietro Caprano, Secretary of Propaganda, August 2, 1823, to Superior of Dominicans in Kentucky (Archives of St. Joseph's Province).

55. Fenwick, Steamboat Putnam, Wheeling, June 3, 1823, to Archbishop Maréchal (Baltimore Archives, Case 16, W 2).

56. Fenwick, Cincinnati, May 20, 1823, Bordeaux, August 8 and 11, 1823, to Badin (*The Catholic Spectator*, London I, 350 ff.); Fenwick to Secretary of Association of Propagation of Faith, Lyons (*Annales*, 1826, II, 91).

57. Letter to Badin, *ut supra*.

58. *Annales de l'Association de la Propagation de la Foi*, Lyons, 1826, II, Mission de l'Ohio, p. 92.

59. Permission to celebrate Mass, Bordeaux, August 20 (?), 1823, on reverse side of Certificate of Consecration of Bishop Fenwick (Notre Dame Archives).

60. Letter, Fenwick, Convent of St. Catherine, Livorno, September 10, 1823, to Cardinal-Prefect of Propaganda (Propaganda Archives, America Centrale, vol. VIII).

"I entreated him to receive the resignation of my bishopric, in order to place it in better hands. The Pope smiling forbade me to ever pronounce that word, exhorting me to continue the work which God had begun by me. He assured me that he would cause to be given to me all necessary assistance. Indeed, he accorded me two young priests of the Propaganda, 1200 dollars for our traveling expenses; church utensils, sacred vessels, ornaments, books, linens, etc., to the value of nearly 1,000 dollars. As a result, I left Rome well satisfied in having venerated the tomb of the Apostles SS. Peter and Paul, contented with and resigned to my lot, quia per multas tribulationes oportet intrare in regnum Dei; not only grateful, but filled with respect and veneration for the common father of the faithful."⁶¹

We learn of Bishop Fenwick's intentions at Rome from his original petition to the Holy Father, two relations made verbally by him to the Congregation of the Propaganda, the Congregation's actions thereupon, and some notes of the Congregation.⁶² He proposed the erection of Detroit as a bishopric with Father Richard for bishop. On December 1, 1823, the Propaganda decided to postpone the erection of this see and to write to the bishop of Baltimore to make inquiry with the bishop of Cincinnati concerning conditions at Detroit. He proposed the erection likewise of a bishopric in Indiana, for which he nominated in order Rev. Charles Bonaventure McGuire and Stephen T. Badin. He asked for a coadjutor to himself at Cincinnati in the person of Rev. Thomas Cippoletti, O.P., prior of the convent della Pace at Rome. It would seem that Father Cippoletti himself successfully opposed this. He asked for and obtained permission to take Rev. Frederic Résé from the Urban college to attend the Germans in Ohio, whilst he asked permission also to receive the profession of Rev. Daniel Joseph O'Leary, O.P., then at work in Ohio, but who refused to be professed in the order for Kentucky. He requested a means of livelihood for himself and his clergy. To this end the Secretary of the Propaganda on the command of the Pope given in audience of November 8, 1823, had communicated with the vicar-general of the Dominicans at Rome, who for the purpose of providing forever for Bishop Fenwick

61. Letter, Fenwick to Secretary of Association of the Propagation of the Faith, Lyons (*Annales*, 1826, II, 92).

62. Propaganda Archives: Fenwick's petition to the Holy Father, *America Centrale, Scritture Originali*, vol. IX; *Acta* of Propaganda, December 1, 1823, fol. 375 a, 375 b; *America Centrale, Scritture Originali*, vol. VIII and vol. IX.

in the bishopric of Cincinnati, was disposed to establish a fund from the properties of the convent of St. Rose in Kentucky, a convent which had been founded by the patrimony of the bishop. It was thought that this together with the offerings of the faithful would support him. Next, he petitioned for 8,000 dollars to defray the expenses of the lot which he had bought for his new cathedral, the debt of the old church, and the purchase of a house and 50 acres of land for a seminary. The Pope, who personally had presented Bishop Fenwick with a violet chasuble and a finely-wrought gold chalice, advised the Treasurer of the Propaganda to concur with the Apostolic Chamberlain in providing a subsidy for the bishop. The Propaganda was to give him as much pecuniary assistance as it possibly could, consistent with its own finances and the extent of the bishop's needs. Lastly, the bishop drew up a list of ecclesiastical objects and books which he needed. These the Propaganda was also instructed by the Pope to procure for him.

As a result of his visit at Rome, he was given \$1,200 by Pope Leo XII,⁶³ whilst a trunk filled with ecclesiastical articles from the Pope, the Propaganda and others was sent to Marseilles in June, 1824, for shipment to Cincinnati.⁶⁴ From Cardinal Fesch, uncle to Napoleon Bonaparte, he received twelve fine paintings.⁶⁵

One other matter engaged Bishop Fenwick's attention at Rome, the division of the Dominican province of Kentucky into two, a proposition to which the provincial of the Dominicans in Kentucky had agreed and for which he as well as the bishop had petitioned the general of the order.⁶⁶ On January 11, 1824, the province of St. Louis Bertrand was erected in Ohio, with Father John Austin Hill as superior. This erection, how-

63. Letter, Secretary of Propaganda, Rome, January 12, 1824, to Fenwick (Notre Dame Archives).

64. Letter, Pietro Caprano, Secretary of Propaganda, Rome, June 26, 1824, to Fenwick, Paris (Notre Dame Archives).

65. Letter, Résé, Cincinnati, May 5, 1825, to Prefect of Propaganda (Propaganda Archives, America Centrale, Scritture, 1823-1826, vol. 938). Résé, Cincinnati, May 5, 1825, to Rev. M. Roimondo, Rector of Propaganda College (Propaganda Archives, America Centrale, Scritture, 1823-26, vol. VIII).

66. Joint letter of Wilson and Fenwick (Propaganda Archives, America Centrale, vol. IX). Petition of Fenwick to Pope Leo XII (Propaganda Archives, America Centrale, Scritture, vol. 938).

ever, was conditional on the consent of the majority of the friars in Kentucky.⁶⁷

Leaving Rome early in January, 1824,⁶⁸ and accompanied by Father Résé, who acted as his secretary, Bishop Fenwick in the interest of his diocese visited Florence, Leghorn, Genoa, Savona and Turin in Italy.⁶⁹ He reached Lyons probably in the second half of May, and there exposed the sad condition of his diocese to the Association of the Propagation of the Faith. His cause was recommended to the grand almoner of the society, who accorded him eight thousand francs with the promise of annual allocations.⁷⁰ At Paris, where he was on Pentecost⁷¹ in the company of Rev. Stephen T. Badin, the bishop dispensed with the services of Father Résé, whom he dispatched to Cincinnati, together with two priests, Jean Bellamy and Pierre Dejean, and a nun, Sister St. Paul of the Sisters of Mercy.⁷² It was at Paris, too, that he first became acquainted with John Baptist Purcell, his successor as bishop of Cincinnati, who as a student paid him a visit in the French capital. From France he passed alone into Belgium,⁷³ whilst he had Father Badin instigate collections in Holland.⁷⁴ From Belgium he crossed to England where he again instituted collections.

He was now at the end of his journey in Europe. That it was a very successful one we may judge from what was given to him at Rome; from the fact that the Pontifical Vice-

67. This consent was never obtained, due in great measure to the opposition of Father Tuite, who assumed the reins of authority upon the death of Father Wilson, in 1824. In 1827, the erection of the province of St. Louis Bertrand was annulled by the Vicar-General at Rome, Father Joseph Velzi, O.P. (letter of reunion, August 23, 1827, to Rev. Thomas Tuite, Archives of St. Joseph's Province).

68. From Florence, Bishop Fenwick wrote a letter on January 21, 1824, to Cardinal-Prefect of Propaganda, thanking him for the 1500 francs which he sent him just as he (Fenwick) was leaving Rome (Propaganda Archives, America Centrale, Scrittura Originali, vol. 938).

69. From Turin, May 12th, Bishop Fenwick wrote to Cardinal-Prefect of Propaganda, in answer to the Cardinal's reproving letter of May 1st, telling him that he had been away from his diocese long enough.

70. *Annales*, 1826, Mission de l'Ohio, II, 93-94.

71. Letter, Résé, Paris, Pentecost, 1824, to the Rector of Propaganda College (Propaganda Archives, America Centrale, Scrittura, 1823-26, vol. VIII).

72. Letter, Résé, Cincinnati, May 5, 1825, to the students of Propaganda, Rome (Propaganda Archives, America Centrale, Scrittura, 1823-1826, vol. VIII); Fenwick, Paris, July 13, 1824, to Archbishop Maréchal (Baltimore Archives, Case 16, W 3).

73. He was at Bruges on September 8, 1824, when he wrote a letter to the pastors and Dominican Fathers (*Memoir* printed at London, 1825, Archives of Notre Dame University). At Antwerp he became acquainted with J. M. Frère, Esq., and wife, from whom he received a large gold ciborium, which is still in service at the cathedral of Cincinnati.

74. Letter, Badin, Chelsea, England, April 7, 1825, to Fenwick (Archives of Notre Dame University)

Consul at Marseilles, Mr. Anthony Perier, in October, 1824, shipped to New Orleans for him ten trunks full of articles, upon which he had placed a security of 21,000 francs;⁷⁵ from the fact that at Wright & Co., Bankers of London, there were three thousand two hundred and thirteen pounds to his credit;⁷⁶ from the fact that he had been able to secure recruits for his diocese in the priests Résé, Bellamy, Dejean and Muños, and in the Sister St. Paul; and finally, from the consideration that he now felt obliged to make a will, constituting Bishop Flaget heir in trust to all his property as bishop of Cincinnati to be handed over to his successor.⁷⁷

Sailing from England in October, 1824,⁷⁸ Bishop Fenwick arrived at New York towards the first of December "after a boisterous, rough and dangerous voyage of forty days".⁷⁹ After a short time spent in assisting the bishop of New York,⁸⁰ and then a visit to Philadelphia,⁸¹ he arrived at Baltimore, where he delayed some two months. It was not until spring that he was to set foot in his episcopal household. His return from Baltimore by stage coach came nearly being tragical for himself as it had been for Mr. John S. Dugan, of Zanesville, Ohio, who with his own coach had gone to Baltimore to bring the bishop to Ohio. The party consisted of the bishop, Father Gabriel Richard, then a member of Congress, and Father Nicholas D. Young, O.P. Taking fright, the horses ran away, the coach was severed in twain, the baggage strewn upon the ground and the occupants thrown out. The three ministers of God were unscathed, but the generous Mr. Dugan suffered injuries, from which he died a few hours afterwards in the arms of the bishop.⁸²

75. Letter, Perier, Marseilles, October 28, 1824, to Cardinal Caprano, Secretary of Propaganda Fide (Propaganda Archives, America Centrale, vol. VIII).

76. Letter, Rt. Rev. William Poynter, London, December 14, 1824, to Fenwick (Notre Dame Archives).

77. Letter, Fenwick, London, September 22, 1824, to Flaget (Fenwick Letters, Notre Dame Archives); Fenwick, Paris, July 27, 1824, to Cardinal-Prefect of Propaganda (Propaganda Archives, America Centrale, Scrittura, 1823-1826, vol. VIII).

78. Fenwick bade Father Badin farewell from London, October 10, 1824 (letter, Fenwick, October 10, 1824, to Badin, *London Catholic Miscellany*, December, 1824, III, 593).

79. Fenwick, New York, December 5, 1824, to Badin, London (*London Catholic Miscellany*, May, 1825, IV, 201).

80. Letter, Fenwick to Badin, ut supra Note 79.

81. *U. S. Catholic Miscellany*, III, 398 ff.

82. Résé, Cincinnati, May 5, 1825, to the students of Propaganda, Rome (Propaganda Archives, America Centrale, Scrittura, 1823-1826, vol. VIII); Résé to ****, *Annales of Pro-*

Upon reaching Cincinnati towards the end of March,⁸³ the bishop was lodged in a new brick residence, twenty by sixteen feet, three stories high, which in the absence of the bishop had been built beside the frame church by Father Hill.⁸⁴ Fathers Bellamy and Dejean had gone to Michigan directly upon their arrival in the United States, while Father Résé had directed his attention to reclaiming the German Catholics of the city of Cincinnati.

The bishop lost no time in putting into execution the designs for which he had traveled to Europe. Even whilst in Europe he had heard from Father Hill that the church on Sycamore street had become too small to accommodate the crowds which came to hear the course of lectures delivered by Father Hill. The Catholics themselves filled the little church, and as the lectures were apologetic, their purpose would have been defeated by not having the Protestants attend; on which account the lectures were discontinued.⁸⁵ On April 12, 1825, when two weeks had hardly passed since the bishop's return to Cincinnati, Father Hill wrote to Rev. Mr. Scott, S.J., London: "We are now busily engaged in building our new Cathedral. It will be about 100 by 50, vast dimensions for the house of God in this country."⁸⁶ The lot upon which the new cathedral was to stand had been bought on February 15, 1825. It comprised the southern half of lot No. 73, already owned by the Catholic Church of Cincinnati, on Sycamore street, and measured 49½ feet by 198 feet. The price paid for it was \$1,200.⁸⁷

On April 16th, the bishop wrote to Father Badin at Paris that the plan for the cathedral was then being made by Michael Scott.⁸⁸ The cornerstone of the building was laid on May

pagation of the Faith, Lyons, III, 284; Badin, London, August 12, 1825, to Fenwick (Archives of Notre Dame University); J. A. Hill, Cincinnati, April 12, 1825, to Rev. Mr. Scott, London (Archives Maryland-New York Province of Society of Jesus, Stonyhurst Letters).

83. Letter, Fenwick, Cincinnati, March 29, 1825, to Mr. P. Pallavicini, Turin, Italy (Cincinnati Catholic Telegraph, April 2, 1891).

84. Letter, Fenwick, Maryland, December 24, 1824, to Badin (*London Catholic Miscellany*, May, 1825, IV, 201); letter, Fenwick, Cincinnati, April 16, 1825, to Badin (Notre Dame Archives).

85. Letter, Hill, Cincinnati, August 23, 1824, to Fenwick in Europe (Notre Dame Archives).

86. Archives Maryland-New York Province of Society of Jesus, Stonyhurst Letters.

87. Deed of Elmore Williams to Edward Dominic Fenwick, recorded April 30, 1825, Office of Hamilton County Recorder, Book 23, pp. 54-55 (printed in Supreme Court of Ohio Records in *Church Case*, vol. II, pp. 932-33, exhibit No. 213).

88. Letter, Fenwick, Cincinnati, April 16, 1825, to Badin, Paris (Louisville Archives).

19th, and work progressed so rapidly that by August 5th the bishop could write to Archbishop Maréchal that the walls were nearly finished. The building was 90 feet long by 45 feet wide, exclusive of a sacristy, 20 by 18 feet.⁸⁹ Though the building was not finished, Mass was said in it on June 29, 1826, whilst the dedication in honor of St. Peter occurred later, on Sunday, December 17, 1826.⁹⁰ "Cincinnati now possesses a Catholic Cathedral, justly admired for the elegance of its structure, correctness of taste, and above all for its chaste simplicity," writes an informant to the *U. S. Catholic Miscellany*, early in 1827; "the building, which reflects credit on the architect, Mr. Michael Scott, is 110 feet in length, 50 in breadth, and 30 in height. Between the five Gothic windows on each side, hang some valuable Italian paintings,—the altar piece is an excellent painting of the Rosary by the Flemish artist Verschoot. This Cathedral was opened on the third Sunday of Advent."⁹¹

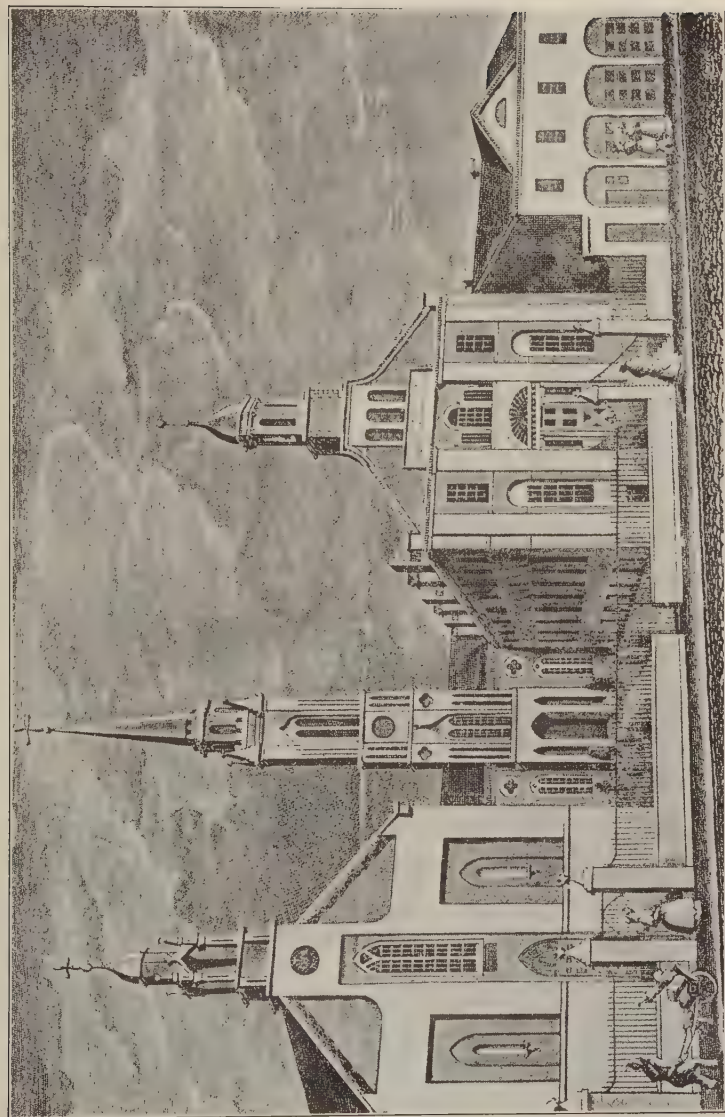
Another subscriber to the same periodical gives an appreciation of the cathedral as follows:

"The Cathedral is a neat and elegant building of about one hundred feet by fifty, distinguished on the outside only by the regularity of the brick work, fine Gothic windows, a large cross formed by the pilasters, in front, and a small spire, not yet finished, designated to support a clock; a handsome iron gate and railing separate it from the street. The interior is remarkable for grand simplicity and chasteness of design, finished in the Gothic order. The altar, pulpit, and Bishop's chair are handsomely finished and richly decorated. The effect produced by the splendid bronze tabernacle, surmounted by a beautiful crucifix, in the midst of ten superb candlesticks of the same material, is truly imposing. There is nothing light, frivolous or gaudy to be seen; dignity is sustained throughout, and imparts an awful solemnity to the performance of the divine service. Thirteen large and choice paintings, presented to the Bishop, I understand, by his Eminence Cardinal Fesch, uncle of Napoleon Bonaparte, embellish the walls. There is a handsome well-toned organ in the gallery; on each side of which I perceived the confessionals, where the priests attend to discharge that awful part of their ministry. The floor of the church is paved with tile, which must render it cool in summer, and prevents the great noise occasioned by walking up the aisles, which is a considerable annoyance in churches, where the floor is of wood. The

89. Fenwick, Somerset, August 5, 1825, to Maréchal (Baltimore Archives, Case 16, W 6).

90. *Annales*, II, 107-08; III, 275; *U. S. Catholic Miscellany*, VI, 246.

91. Article, "Cincinnati", *U. S. Catholic Miscellany*, February 24, 1827, VI, 246.



ST. PETER'S CATHEDRAL, RESIDENCE, AND ATHENAEUM, CINCINNATI, 1830

good Bishop assured me that he was wholly indebted to the Common Father of the faithful, and to the benefactors in Europe, for his establishment in Cincinnati, which is, in truth, like himself, modest and unaffected; he has, doubtless, made a judicious, economical and prudent application of the funds, which he received from his trans-atlantic friends; he has received none from any other source. 'No prophet is received in his own country'."⁹²

The second institution for which the bishop had gone to Rome was a seminary. Upon his return to Cincinnati, he found that a seminary had been begun in the priests' house, and had been in charge of a priest, who by reason of a previous promise of affiliation to New Orleans, had to leave Cincinnati for that diocese in 1825. The bishop had a seminary, therefore, without a professor and without a proper building.⁹³ Upon the completion of the new cathedral, the old frame church was removed to the rear of it, and converted into a seminary.⁹⁴ The bishop could no longer entertain hopes of securing for a seminary the piece of property of five acres with a large house, 150 by 100 feet, containing 23 fire-places, a property upon which he had taken a lease in 1823. He found the price \$26,000.00 far out of his reach.⁹⁵ The twelve thousand dollars, which his European trip had netted him, had been used up in the building of the cathedral. The necessity of a seminary, however, ever presented itself to him. He had Father Badin make overtures in Europe for a priest to conduct his seminary. A young man, by name de Gaussancourt, of the seminary of St. Nicolas du Chardonnet, Paris, had been obtained in 1825, but in 1826 disappointed both Father Badin and Bishop Fenwick by taking up other work in Italy.⁹⁶ The loss of any prospective candidate for the diocese of Cincinnati was always a keen blow to the bishop, as he never had an abundance of priests, and in this instance, since the plan of establishing the new province of Dominicans in Ohio was not meeting with the

92. Article, "Ohio," in *U. S. Catholic Miscellany*, May 3, 1828, VII, 342-3.

93. Letter, Fenwick, Cincinnati, March 29, 1825, to Mr. P. Pallavicini, Turin (*Catholic Telegraph*, April 2, 1891).

94. Letter, Fenwick (probably 1826) to Badin (*Annales*, III, 279); *Travels through North America during the years 1825 and 1826 by His Highness Bernhard, Duke of Saxe-Weimar Eisenach*, II, 137 (*American Catholic Historical Researches*, VII [1890], 13); Purcell, Cincinnati, October 1, 1834, to Leopoldine Association (*Berichte*, 1836, IX, 9).

95. Letter, Fenwick, Cincinnati, April 16, 1825, to Badin, ut supra Note 88.

96. Letter, Badin, Chelsea, London, August 12, 1825, to Fenwick; same, Paris, August 2, 1826, to same (Notre Dame Archives).

desired success, the bishop was, indeed, sorely tried. He strove to obtain recruits wherever possible, and in spite of his great poverty, which did not seem to be lessened even by the growing numbers of converts to the faith, both in Cincinnati and throughout the state, he ever yearned for the establishment of a seminary to furnish the necessary quota of missionaries. A seminary to train native clergy had the advantage of producing priests who did not require two or three years to learn the English language after reaching America. Having been forced to suspend the first attempt in establishing a seminary in 1825, it must have rejoiced the heart of the bishop to be able to open a theological seminary in the frame building on May 11, 1829, with ten students, four in theology and six in the humanities.⁹⁷ New subsidies having been accorded him by the Association of the Propagation of the Faith, for \$3,000 he bought lot No. 74, measuring 100 by 195 feet to the north of the cathedral property, from Henry Gregory on August 1, 1829.⁹⁸ A new building was then planned by Alpheus White of Cincinnati. The cornerstone of it was laid on May 14, 1830, by Rev. James Ignatius Mullon, duly authorized by the vicar-general of the cathedral, and the dedication of it to St. Francis Xavier took place in the next year.⁹⁹

A third object of Bishop Fenwick's trip to Rome was the establishment of a province of the Dominicans in Ohio. Upon his return to Cincinnati in 1825, the bishop charged Father Hill to effect this. But the establishment proved abortive and was formally annulled by the Dominican Master General at Rome in 1827. Another arrangement was sought, therefore, as a result of which the foundation of the Dominicans in Ohio and Kentucky were united and Bishop Fenwick was constituted their superior for life as vicar-general of the order in Ohio.¹⁰⁰ By this arrangement, it was possible to call into Ohio more priests from the Kentucky convent.

97. Letter, J. B. Clicheur, Cincinnati, June 28, 1829, to the Association of Propagation of the Faith, Lyons (*Annales*, IV, 514 ff).

98. Deed, Henry Gregory to Edward Fenwick, recorded December 17, 1829, Hamilton County Recorder's Office, Book of Deeds, No. 33, pp. 408-09.

99. Original inscription in cornerstone, preserved in Archives of St. Xavier College, Cincinnati.

100. Agreement between Propaganda and Very Rev. Joseph M. Velzi, Vicar-General of the Dominicans, Rome, April 20, 1828, and the Apostolic Brief of Confirmation, May 2, 1828, in *Jus Pontificium de Propaganda Fide* (Rome, 1891), IV, 694-96.

For the purpose of bringing more priests into Ohio, Bishop Fenwick made overtures through Father Badin to the Jesuits and Benedictines in England in 1825 and 1826, though neither the one nor the other could look with favor upon the project.¹⁰¹ Shortly before his death in 1832 he was to rejoice upon the arrival from Austria of some Redemptorist Fathers. He was more successful in obtaining sisters for the conduct of a school in Cincinnati and at Somerset. The first to come to Cincinnati was a Sister of Mercy, Sister St. Paul, from a convent in France. Her coming to Cincinnati in September, 1824, had been heralded to Cincinnati by Father Résé, so that upon her arrival in the city, the people turned out to see "what kind of a creature a nun was".¹⁰² She proved of great assistance to Bishop Fenwick, having together with a neophyte from Kentucky formed a school of twenty-five girls,¹⁰³ so that her death at the early age of 25 in the year 1827, was a severe blow to the bishop's prospects of establishing a religious order in the diocese. At her death she was not the only nun in the diocese, for she had been joined the year previous, 1826, by the Collettine Poor Clares from Bruges: Sisters Françoise Vindevoghle and Victoire de Seilles, and a Beguine from Ghent, Sister Adolphine Malingie. They, too, established a school for girls and in the beginning of 1827, had seventy scholars, besides attending a numerous school of poor children on Sundays.¹⁰⁴ Of their assistance, however, the bishop was deprived early in 1828, for two of them had gone to Pittsburgh to establish a convent of their order, whilst the third, Miss Malingie, having quitted them, remained at the cathedral of Cincinnati as a singer and directress of the choir.¹⁰⁵ The departure of the sisters was an unfortunate step, for on April 19, 1828, two other Poor Clares, Benedicta and Bernadina, had sailed from Havre for Cincinnati to join their former companions.¹⁰⁶ Not finding them at Cincinnati, they followed them to Pittsburgh.

101. Letter, Badin, Chelsea, April 7, 1825, to Fenwick; same, Lille, April 19, 1826, to same; same, Paris, August 2, 1826, to same (Notre Dame Archives).

102. Letter, Résé, Cincinnati, May 1, 1825, to the students of Propaganda College (Propaganda Archives, America Centrale, Scrittura, 1823-1826, vol. VIII).

103. Letter, Fenwick, Cincinnati, 1827, to Badin (*Annales*, III, 289).

104. *U. S. Catholic Miscellany*, February 24, 1827, VI, 246.

105. Letter, Fenwick, Cincinnati, April 10, 1828, to Bishop Rosati (copy in St. Louis Archives; original in Archives of American Catholic Historical Society of Philadelphia).

106. Letter, Résé, Rome, May 22, 1828, to Fenwick (Notre Dame Archives).

Who knows but that if all had remained at Cincinnati, a fairer page might have been written of these poor sisters of Pittsburgh?

Upon this failure, two or three Catholic laymen, one of whom had gone to Emmitsburg for the purpose, proposed the establishment of the Sisters of Charity.¹⁰⁷ Bishop Fenwick graciously received the proposition, even though his former application in 1825 for Sisters of Charity had been refused for the reason that he could not assure Father Dubois, superior of the sisters, of his ability to carry out the conditions which that Father had demanded for the establishment.¹⁰⁸ He wrote a second invitation, therefore, to the mother-superior on May 9, 1829, asking for three or four sisters to take charge of a female orphan asylum.¹⁰⁹ In October of that year the request was granted, and on October 27, 1829, Sisters Francis Xavier, Victoria, Beatrice and Albina arrived at Cincinnati, where they opened a school with six children.¹¹⁰

The last of the sisterhoods brought to the diocese by Bishop Fenwick was that of the Sisters of St. Dominic, four of whom, Sisters Emily Elder, Agnes Harbin, Catherine Mudd and Benven Sausbury left St. Magdalen's monastery, Kentucky, for Somerset, Ohio, on January 11, 1830, and arrived there on February 5th, taking possession of a small house purchased for them on February 25th, and opening a school on April 5, 1830.¹¹¹

Whilst these greater projects were being carried out, Bishop Fenwick did not neglect the lesser duties of his office. At times he was assisted at Cincinnati by only one priest, which necessitated the bishop engaging in all the ministerial offices of the lower clergy. Whilst Cincinnati itself was the scene of his labors during the winter months, the rest of Ohio and the state of Michigan were visited regularly by him in the summer months. Due to his visitations, as well as to the zeal of his few co-laborers and assistants, the Catholic religion gained

107. Letter, Rev. J. B. Cliteur, Cincinnati, February 17, 1829, to Propagation of Faith, Lyons (*Annales*, 1830, IV, 512).

108. Letter, Dubois, Mount St. Mary's, December 30, 1825, to Fenwick (Notre Dame Archives).

109. Letter, Fenwick, Cincinnati, May 9, 1829, to Mother Superior of Emmitsburg (Archives St. Joseph College, Emmitsburg, Letter Book 6).

110. SISTER MARY AGNES McCANN, *The History of Mother Seton's Daughters*, I, 162, referring to Marianne Reilly's Journal.

111. Letter, Rev. George A. Wilson, O.P., Somerset, Ohio, February 17, 1847, to Bishop Purcell (Cincinnati Diocesan Archives, at Mount St. Joseph, Ohio).

many adherents. The old parish churches became too small for the congregations, so that additions had to be made to them; new parishes arose in all parts of the state. It was as a consequence of this increase, which brought in its train numerous defections from the Protestant denominations, as when Father Résé nearly ruined the Lutheran Church at Cincinnati by unearthing 33 Catholic German families,¹¹² that religious prejudice soon found expression in some pulpits and periodicals. Among the latter, the *Christian Journal* of Cincinnati was most bitter and was assailed for its attitude by even the non-Catholic editor of the *Chronicle*, who took occasion on September 4, 1830, to write: "I have never been the emessary of popery except so far as to rebuke the intolerance that the *Christian Journal* is accustomed to exhibit towards the Roman Catholic Church."¹¹³ To give an answer to such enemies and to explain the position of the Church to those seeking the truth, as well as to expound Catholic doctrine to members of its own faith was the object which brought into existence the *Catholic Telegraph* of Cincinnati in October, 1831.¹¹⁴ At the end of that year, Bishop Fenwick could write:

"My diocese in Ohio and Michigan is flourishing. (It) contains twenty-four priests, missionaries, twenty-two churches and several more congregations without churches, whereas fourteen years ago there was not a church, and I the only missionary in the State of Ohio. Our College in Cincinnati is in complete operation, excepting the Philosophical Department, for which the apparatus long expected is not yet arrived. Our seminary, which (is) united to the College and Cathedral, contains 13 seminarians preparing for Holy Orders. All seculars; as these establishments (are) secular. We have a private press and a weekly paper entitled the *Catholic Telegraph* of Cincinnati."¹¹⁵

One cannot help admiring the enormous work performed and the remarkable success achieved by this truly apostolic bishop of Ohio, especially when one reflects that it had all to be done out of such rough materials by one who never enjoyed robust health, but, on the contrary, was scarcely ever well. An indication of his poor health was his suffering from a poly-

112. Letter, Fenwick, Cincinnati, March 29, 1825, to P. Pallavicini, Turin, ut supra.

113. *The Chronicle*, September 4, 1830.

114. *The Catholic Telegraph*, October 22, 1831, vol. I, No. 1.

115. Letter, Fenwick, Cincinnati, December 1, 1831, to Rev. P. Potier, Weybridge, Surrey, England (Haverstock Hill Archives, London, England).

pus of the nose in 1827 and 1828.¹¹⁶ It was on account of his failing health as well as his humble estimate of his own abilities that throughout his episcopate he begged for a coadjutor in the diocese. His request for Father Cippoletti, O.P., having been nullified by that Father's decided opposition, he asked on May 5, 1825, for Reverend Francis Kenrick of the diocese of Bardstown, a request which he repeated on February 1, 1826.¹¹⁷ Father Kenrick's appointment, however, was successfully opposed by his ordinary, Bishop Flaget, who did not wish to be deprived of that excellent man's assistance.¹¹⁸ The bishop then besought Rome in 1828 to appoint Father Résé his coadjutor. For three years no answer was received to this petition, though other bishops had seconded the nomination. Bishop Fenwick then began to lose hopes of getting him, fearing that Father Résé, caring more for an appointment as bishop of Detroit, had eluded the appointment to the coadjutorship of Cincinnati.¹¹⁹ This, indeed, proved to be true, and the bishop, therefore, in August, 1832, made Father Jeanjean of New Orleans the bearer of a letter to the Pope and to the Cardinal-Prefect of the Propaganda, requesting the appointment of Father Kenny, S.J., of Maryland, as coadjutor to Cincinnati, and Father Résé as bishop of Detroit.¹²⁰ Before that petition could have reached Rome, Bishop Fenwick had succumbed to a dread disease, which was then sweeping the Great Lakes.

Accompanied by Father Jeanjean of New Orleans, Bishop Fenwick left Cincinnati June 14th, on his annual visitations through Ohio and the Northwest. At the time he was in

116. Letter, Résé, Rome, September 29, 1827, to Fenwick, Cincinnati; same, Vienna, December 10, 1828, to same (Notre Dame Archives).

117. Letter, Résé-Fenwick, Cincinnati, May 5, 1825, to Cardinal-Prefect of Propaganda; letter, Fenwick, Cincinnati, February 1, 1826, to Cardinal-Prefect of Propaganda (Propaganda Archives, America Centrale, Scrittura, 1823-1826, vol. 938); Fenwick, February 24, 1826, to Archbishop Maréchal (Baltimore Archives, Case 21 A, C 2).

118. Letter, Fenwick, September 29, 1826, to Archbishop Maréchal (Baltimore Archives, Case 16, Y 12); Résé, Rome, June 30, 1827, to Fenwick (Notre Dame Archives).

119. Letter, Fenwick, Cincinnati, April 3, 1830, to Bishop Rosati, St. Louis (St. Louis Diocesan Archives); Rosati, St. Louis, April 7, 1830, to Fenwick; same, April 13, 1830, to same (Notre Dame Archives); Fenwick, Cincinnati, February 9, 1831, to Rosati, St. Louis (St. Louis Diocesan Archives).

120. Fenwick, Detroit, August 22, 1832, to Archbishop Whitfield (Baltimore Archives, Case 23, H 6); Fenwick, Detroit, August 23, 1832, to Bishop Rosati (St. Louis Archives); Fenwick, Canton, September 1, 1832, to Flaget (Notre Dame Archives).

feeble health and had a presentiment of approaching death.¹²¹ At St. Joseph's, Somerset, Ohio, he gave Father Résé instructions for the administration of the diocese in the event of his death.¹²² Having visited Lancaster and Canton, he passed on to Cleveland, whence he sailed in the early part of July for Detroit. Here, because of the cholera, his boat was subjected to rigid quarantine, though allowed to proceed on the following day. The disease broke out, however, on his boat and he was detained two days at Fort Gratiot on the St. Clair river. On July 14th, the bishop was attacked at Sault Ste Marie by chills and fever, which indisposition increased on his way to Mackinac, where he arrived on the 17th. He began to feel better, however, on the 18th,¹²³ and after his recovery visited Arbre Croche and Green Bay, returning to Mackinac and Detroit, at which last place he was to be found at the middle of August.¹²⁴ In the middle of September he ordered the collect *pro vitanda mortalitate* to be said in the Mass every day "to avert the dreadful pestilence raging in Europe and the largest cities of America with violence".¹²⁵ Tiffin and Norwalk were visited on his way back to Canton, Ohio.¹²⁶ Accompanied by Father Henni, the pastor of Canton, he went to Steubenville to administer the Sacrament of Confirmation. He next visited Pittsburgh, returned to Ohio and confirmed at New Lisbon, Columbiana county, on September 23d. Back at Canton, he heard of the death of Father Gabriel Richard, a victim of the cholera at Detroit. On Tuesday, September 25th, he journeyed to Wooster, Wayne

121. After Pontifical High Mass on Pentecost, 1832, at Cincinnati, Bishop Fenwick exclaimed: "This is the last time in my life that I celebrate Mass in this church". These words were noted by Father Jeanjean at Cincinnati and shown to Father Mazzuchelli, O.P., at Mackinac in July, 1832 (*Memoirs of Father Mazzuchelli, O.P.*, p. 75). Letter, Fenwick, Cincinnati, May 25, 1832, to Rev. F. B. Jamison, Emmitsburg (Archives of Mount St. Mary College, Emmitsburg, Md.); Flaget to Résé, November 9, 1832 (Notre Dame Archives).

122. Résé, Historical Notice on Fenwick, in *Annales*, 1833, VI, 138.

123. Letter, Fenwick, Mackinac, July 18, 1832, to Résé (Notre Dame Archives).

124. *Catholic Telegraph*, I, p. 358, August 25th; p. 391, September 22d; *Annales*, VI, 197-98; Fenwick, Detroit, August 22, 1832, to Archbishop Whitfield (Baltimore Archives, Case 23, H 6).

125. *Catholic Telegraph*, I, 383, September 15, 1832.

126. HENNI, *Ein Blick ins Ohiothal*, quoted by HAMMER, *Der Apostel von Ohio*, pp. 140-141; *Catholic Telegraph*, I, p. 391, September 22d.

county, in the company of Miss Eliza Rose Powell, who was to be his companion to Cincinnati.¹²⁷

A letter from this lady to Father Résé describes the last hours of the bishop:

Wooster, Sept. 26.

The Rt. Rev. Bishop and I left Canton yesterday at noon. He complained of weakness and the dysentery, which he said had been with him for six weeks or more occasionally. At 4 o'clock he complained greatly of the cramp, so that he stood up two or three times in the stage. We got here just at sunset; he took a cup of tea and went to bed 15 minutes after. We had two doctors with him before eleven o'clock. We despaired of his recovery at that hour. I told him I was writing for Mr. Henny, as the stage would start for Canton at two o'clock. He said, "tell him to bring the Blessed Sacrament and Holy Oil, for I may be dead before he arrives." I started the Post-boy two hours sooner on that account. As he had some baggage for Mr. Galegher, I sent for him this morning. The physicians have all retired—all are afraid of his disease. I am quite alone with him this morning. When I asked him if he knew me, he said, no. I told him who I was as he leaned against me. While I prayed, and strove to make him sensible, by reciting the Litany or some words of the Psalms, he reached (out) his arms and said, "Come let us go to Calvary." This is all he has said since sunrise. It is now 10 o'clock—he breathes easy now but has neither sense nor feeling.

He was attended by Doctors Colter¹²⁸ and Bissel, of this place, who were attentive to their utmost, and passed the night with me and the negro man I had to assist. They took their turns in rubbing his legs to solace the cramp. We wrapped him above the knees in flannel and spirits of wine. Mustard was applied with spirits of wine occasionally. From his knees downward is nearly drawn to a blister, since which his violent cramp, which had continued nearly five hours, has subsided. Every stimulus was administered, but nothing could raise his pulse, which is hardly sensible to the touch. Oh! how it pierced my soul, when the landlady came in and said, "Yes—he has administered to many, but there is no one to administer to him now."

127. Eliza Rose Powell was born in 1801 in Woodford county, Ky., of Owen Powell and Mary Ruth McCracken. She was converted in 1817 by Father Fenwick and sent to the academy of the Sisters of Charity at Nazareth, Ky., to complete her education. After Father Fenwick became bishop of Ohio, he requested her to come to Ohio to take any school which most needed her services. She came to Cincinnati and was probably the neophyte who assisted Sister St. Paul, 1825-1826. In 1832 she was teaching school at Canton, Ohio. Seeing the delicate state of the health of the bishop in 1832, at Canton, and that he was alone, she determined to accompany him to Cincinnati. After his death, she returned to her home in Kentucky, where she died on August 20, 1872, in Midway. Her funeral obsequies were held at St. Pius church by Father Bowe (*Catholic Telegraph*, January 9, 1879).

128. FATHER O'DANIEL, *Life of Bishop Fenwick*, p. 424, thinks Miss Powell made a slip of the pen in mentioning the name of the hotel Colter, in place of Dr. Stephen F. Day, as assisting Dr. Samuel N. Bissell.

Nevertheless, I still hope he will live till night, when Mr. Henny will be sure to be here. Perhaps it may be the quantity of opium he took last night, which induces his present lethargic state; but in the opinion of everyone no hope remains.

Your affectionate child,

ELIZA ROSE POWELL.¹²⁹

Rev. Mr. Reese,

P.S.—We are at Mr. Colter's Hotel.

It was unfortunate that Father Henni did not arrive at Wooster in time to see the bishop alive or even at all. The post-boy had neglected to fulfill his charge of informing Father Henni until 10 o'clock on the morning of the 27th, as his letter to Father Résé states:

Wooster, 7 P.M., Sept. 1832.

Dear Friend:

As I understand, Miss Powell has communicated in writing to you the sad condition of the bishop. The continuation—sorrowful continuation—of the story ends with the death of our Rt. Rev. Bishop. He is no more—I did not see him, for he died on Wednesday at about 12 o'clock and was buried on the same evening.

I saw only the mound which covered his remains, as I was informed of his death at Canton only at 10 o'clock today. I left immediately for Wooster, with fear even of ever seeing Miss Powell alive—as they informed me of her at Massillon—but I found her as composed as such circumstances permit.

Had I been informed on time so that I could have been here 24 hours previous—something that must be charged to the neglect of the post-boy—I would have had the body buried in the ground concerning which we had previously arranged with Messrs. Gallagher and Christmas.

Father Henni goes on to tell that he was sorry he had not accompanied the bishop, as he had done on his trip to Pittsburgh, but several disastrous cases of cholera about Canton had prevented him from doing so. The expenses incurred by the bishop's illness, death and burial amounted to \$23.30, which was paid out of the money which the bishop carried on his person, \$275 in bills and \$18 in cash.¹³⁰

The bishop's remains, however, were not suffered to lie long at Wooster before plans were formulated to bring them to

129. *Catholic Telegraph*, October 6, 1832, I, p. 406; translation in French in *Annales*, 1833, VI, 142-143.

130. Letter, John Henni, Wooster, September 27, 1832, to Résé, Cincinnati (Notre Dame Archives). The original, of which the above is a translation, is in German and most difficult to decipher.

Cincinnati. For that purpose Mr. Alpheus White, a convert of the bishop's, set out for Wooster in January, 1833,¹³¹ and about the first of February had the body disinterred.¹³² It was then transferred to Cincinnati, where on February 11th after a solemn Requiem Mass, attended by the clergy of the cathedral and the students of the seminary, it was deposited in the vault under the cathedral of St. Peter.¹³³ On Monday morning, March 13, 1848, it was again transferred by Bishop Purcell to a place beneath the high altar of the new St. Peter's cathedral at Eighth and Plum streets.¹³⁴ Lastly, on March 23, 1916, the body of Bishop Fenwick was laid to rest in the new mausoleum in St. Joseph's cemetery, Price Hill.¹³⁵ The following inscription is found on the slab enclosing the niche:

RT. REV. EDWARD D. FENWICK, D.D.,
 FIRST BISHOP OF CINCINNATI, O.,
 BORN 1768,
 ORDAINED 1792, CONSECRATED 1822,
 DIED 1832.

MOST REVEREND JOHN BAPTIST PURCELL, D.D. 1833-1883

It did not take Rome long to act in the appointment of a vicar-administrator of the diocese of Cincinnati; for on December 22, 1832, Cardinal Pedicini, Prefect of the Propaganda, wrote to Father Résé that he had been given all the faculties of the deceased bishop, except such as required the episcopal character.¹³⁶ But a much longer period was to pass before the second bishop of Cincinnati was chosen. We have seen how Bishop Fenwick by letter committed to Father Jeanjean, had forwarded the petition to Rome to have Father Peter Kenny, S.J., of Georgetown College, appointed his coadjutor, and how

131. Letter, N. D. Young, O.P., Somerset, December 19, 1832, to Résé; same, January 23, 1833 to same (Notre Dame Archives).

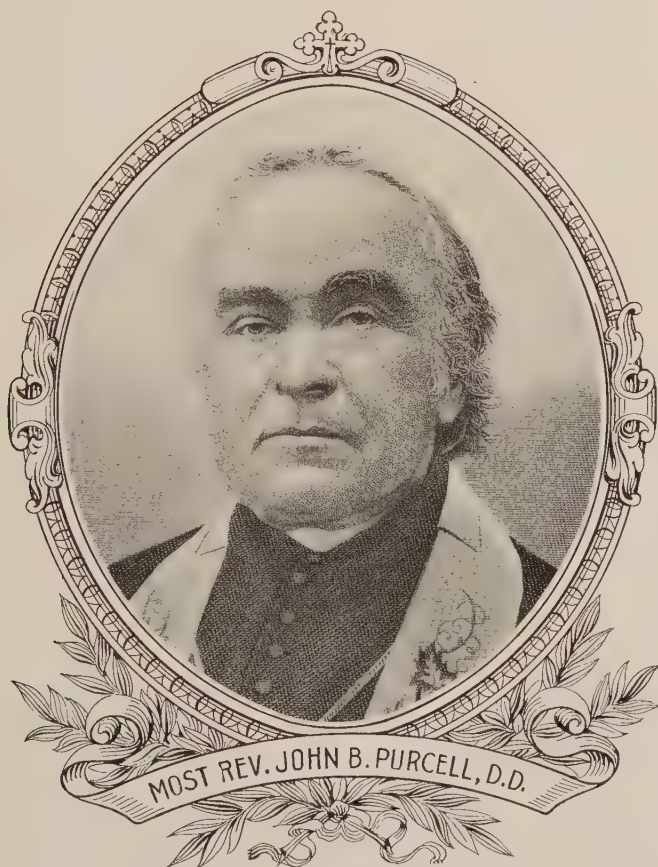
132. Letter, Henni, Canton, February 6, 1833, to Résé, Cincinnati (Notre Dame Archives).

133. *Catholic Telegraph*, 1833, II, 127.

134. *Idem*, March 16, 1848, XVII, 86.

135. *Idem*, March 30, 1916.

136. Letter, Cardinal Pedicini, Rome, December 22, 1832, to Résé, Cincinnati (Notre Dame Archives).



he had written letters to Archbishop Whitfield and to Bishops Rosati and Flaget, asking them to second the nomination.¹³⁷ The two bishops did as requested, the reason which Bishop Fenwick advanced for the choice, namely, the necessity of a religious community to conduct the Athenaeum properly, strongly appealing to them, though Bishop Flaget thought that the petition would hardly meet with a favorable response, as Father Kenny was far advanced in age and decidedly opposed to such a dignity.¹³⁸ Father Kenny did, indeed, manifest much repugnance for the office, and having stated his reasons, which were those of age, infirmity, lack of knowledge of conditions in the diocese, and the opposition of the clergy of Ohio to a person of the Society of Jesus, urged Archbishop Whitfield to oppose his nomination at Rome.¹³⁹

It was this decided opposition on the part of Father Kenny that favored the introduction of another candidate for the office. Eventually this nomination was to be approved. Bishop Francis P. Kenrick, coadjutor bishop of Philadelphia, wisely proposed to Bishop Rosati of St. Louis to offer the name of John Baptist Purcell along with that of Father Kenny, whom he thought Rome would not appoint, though he, too, knew of no one better qualified than Father Kenny. In speaking of Father Purcell, then President of the college at Emmitsburg, Bishop Kenrick said: "His youth as well as his health, which is not robust, are the chief obstacles which occur to my mind; but his spotless virtue, together with his learning and his other amiable and illustrious qualities render him, in my opinion, worthy of so great an honor." The terna which he, therefore, proposed was Kenny, Purcell and Résé in order.¹⁴⁰ This suggestion appealed to neither Bishop Rosati nor Bishop Flaget, who proposed Father John Hughes of Philadelphia, if Father Kenny were not appointed.¹⁴¹ One other name, that of Father

137. Letters as in Note 120.

138. Letters, Rosati, St. Louis, October 11, 1832, to Résé, Cincinnati; Flaget, October 19, 1832, to Résé (Notre Dame Archives); Rosati, St. Louis, February 14, 1833, to Whitfield, Baltimore (Baltimore Archives, Case 23, S 5).

139. Letter, Peter Kenny, S.J., Bohemia, December 10, 1832, to Whitfield, Baltimore (Baltimore Archives, Case 23, K 4); letter, same, Georgetown, December 30, 1832, to same (Baltimore Archives, Case 23 A, H 4).

140. Letter, Kenrick, Philadelphia, November 5, 1832, to Rosati, St. Louis (St. Louis Archives).

141. Letter, Bishop England, Rome, May 14, 1833, to Archbishop Whitfield, Baltimore (Baltimore Archives, Case 23, G 5).

Richard P. Miles, O.P., was spoken of among the Dominicans of Ohio, though this name received no consideration on this occasion.¹⁴²

At Rome, the Cardinals of the Propaganda accepted the opposition made by the Jesuit General to the appointment of Father Kenny, the reasons of age and infirmity influencing them. Father Résé was appointed to the diocese of Detroit, as the late Bishop Fenwick had requested. Bishop England, then at Rome, was asked his opinion of Hughes and Purcell, and after having stated his views on the merits of each and the difficulties of their removal, concluded that the appointment of either one to Cincinnati would be acceptable. The Cardinals then held a meeting at the Vatican on February 25, 1833, nominating Purcell to Cincinnati, though they held the appointment in abeyance, as Purcell spoke French, and a bishop with a knowledge of that language was soon to be chosen for Vincennes, Indiana. The influence which had secured the nomination of Purcell was that of Cardinal Weld.¹⁴³

Complications arose shortly. Archbishop Whitfield was strongly opposed to Purcell's nomination; he had never entered him on his terna, and after Purcell's nomination had been made, the Cardinals received a letter from him, seeking to have Father Dubuisson's name substituted for that of Purcell. The reason of Archbishop Whitfield's opposition was the consideration that the removal of Father Purcell from the college at Emmitsburg would be ruinous to the college and a serious inconvenience to the archdiocese of Baltimore, which had no priests to spare.¹⁴⁴ This stopped the sending of the bulls of nomination to Father Purcell. Bishop England was still at Rome, and when informed of the opposition of Archbishop Whitfield, spoke his mind freely on the subject to the Cardinals. Cardinal Weld then saw the Pope on the same evening, May 12th, and the next day Father Purcell's papers were in the hands of the clerk for instant expedition.¹⁴⁵

142. Letter, Rosati, St. Louis, April 22, 1833, to Résé, Cincinnati (Notre Dame Archives).

143. Letter, England, Rome, February 25, 1833, to Purcell, Emmitsburg (Notre Dame Archives).

144. Letter, Purcell, Baltimore, May 18, 1833, to Rev. Jamison, Emmitsburg (Archives Mount St. Mary's College, Emmitsburg).

145. Letters, England, Rome, May 14, 1833, to Whitfield, Baltimore (Baltimore Archives, Case 23, G 5); same, May 14, 1833, to Purcell, Emmitsburg; same, Charleston, July 1, 1837, to same (Notre Dame Archives).

Examination of the official documents confirms this account. On May 18, 1833, Cardinal Pedicini wrote to Father Purcell that with the enclosed mail he would receive the Apostolic Brief of Gregory XVI appointing him bishop of Cincinnati.¹⁴⁶ The brief of nomination is dated March 8, 1833, a date which justified Bishop England writing to Father Purcell that the brief much antedated its confirmation by the Pope on May 12.¹⁴⁷ Bishop England's letter to Father Purcell reached New York on July 22d and was received by him probably the day after. The brief of nomination sent to Archbishop Whitfield was received at Baltimore on July 27th, and on August 2d was conveyed by Rev. Mr. Wainright of the cathedral of Baltimore to Father Purcell at Emmitsburg.¹⁴⁸

From the foregoing it may be seen how well-grounded and yet how premature was the notice which the editor of the *Catholic Telegraph* gave on May 11, 1833, of the "authentic information received during the week that the court of Rome has accorded to us a bishop in confirming the nomination by our Hierarchy of the Rev. John B. Purcell, the talented, amiable, learned and pious President of Mount St. Mary's College, Emmitsburg, Maryland, to the See of Cincinnati".¹⁴⁹ The news spread fast, and Father Purcell began receiving letters from clergy as well as laity, telling of the "retrograde condition" of the diocese of Cincinnati.¹⁵⁰

Now, who was this newly appointed bishop of Cincinnati? John Baptist Purcell was born on February 26, 1800, in the town of Mallow, County Cork, Ireland, of Edward and Johanna Purcell, both pious Catholic parents.¹⁵¹ Edward Purcell was a nail-maker by trade, and was not blessed with more than the ordinary means with which to rear his family of four children, Catherine, Margaret, John and Edward. John was given an excellent classical training in the school at Mallow. He

146. Letter, Cardinal Pedicini, Rome, May 18, 1833, to Purcell (Archdiocesan Archives; at Mount St. Joseph's, Ohio).

147. Brief of nomination, in Notre Dame Archives.

148. Letter, Whitfield, Baltimore, July 27, 1833, to Purcell; Purcell, Emmitsburg, August 2, 1833, to Whitfield, Baltimore (original, Baltimore Archives, Case 23 A, L 6; autograph copy, Notre Dame Archives).

149. *Catholic Telegraph*, May 11, 1833, II, 222.

150. Letter, M. P. Cassilly, Cincinnati, July 1, 1833, to Purcell, Emmitsburg (Mount St. Mary College Archives, Emmitsburg); Purcell, Emmitsburg, June 19, 1833, to Whitfield (Baltimore Archives, Case 23 A, L 5).

151. Purcell's Journal, February 26, 1834.

finished his course when he was eighteen years of age, and was in hopes that the richer branch of the Purcell family, which, however, was Protestant, would contribute to his education for the priesthood, towards which state of life he aspired even when quite a young boy. Disappointed in his hopes, he saw no other opportunity of reaching his goal quickly than by going to America. For America, therefore, he sailed from Ireland when he was eighteen years old.¹⁵² In the United States, he made his way to Baltimore, where he determined to take advantage of his classical knowledge by obtaining from the faculty of Asbury college a certificate of qualification to teach. Successful, he became private tutor in the family of Dr. Wisson, resident on the eastern shore in Maryland.¹⁵³ After two years at this, he applied for admission as a student to Mount St. Mary's college, Emmitsburg. Father Dubois received him, and always had a good report to make of him to the archbishop of Baltimore.¹⁵⁴

Persevering in his vocation, he was given tonsure and the four minor orders by Archbishop Maréchal on May 4, 1823.¹⁵⁵ His talents and application had made a most favorable impression upon his superiors, who designed him accordingly to fill a place in the faculty of the college in which he was studying. It was decided, therefore, to give him the benefit of further study in the Sulpician seminary at Paris, for which destination he set sail on March 1, 1824, accompanied by Father Bruté.¹⁵⁶ Upon the completion of two years at St. Sulpice, Paris, he was ordained priest in the cathedral of Notre Dame on May 20, 1826, by Archbishop de Quelen, of Paris.¹⁵⁷

Father Purcell did not return immediately to America. Indeed, there was a possibility that he would not return as a diocesan priest. During the summer of 1826, he began to grow troubled whether or not he should join the Sulpician

152. Statement of Archbishop Purcell, *Catholic Telegraph*, December 26, 1878.

153. Report, John Dubois, Mount St. Mary's College, to Archbishop Maréchal, 1821.

154. Report of John Dubois, 1820; McSWEENEY, *Story of the Mountain*, I, 94.

155. MARÉCHAL'S Diary (Notre Dame Archives).

156. McSWEENEY, *o. c.*, I, 115.

157. Letter, L. Eugene Heynault, Chartres, France, November 16, 1875, to Purcell, Cincinnati (Notre Dame Archives). Bishop Heynault was a companion of Archbishop Purcell at the ordination, and in this letter of November 16, 1875, invites Archbishop Purcell to come to Chartres to celebrate the golden jubilee in the next year.

Society. In consultation with Father Hamon, of the Society of St. Sulpice, he was advised that in sending him to St. Sulpice his superiors intended that he should join the society.¹⁵⁸ But this counsel was not followed, though Father Purcell continued his studies at St. Sulpice for two years more.

He returned to his Alma Mater at Emmitsburg, where he became professor, and then vice-president in October, 1828. Upon the resignation of Father McSherry in the following year, Father Purcell became President, in November, 1829. It was this position which he was so ably filling when the summons to Cincinnati came. It was precisely because Archbishop Whitfield had realized his sterling qualities as the head of the institution that he had so vehemently and so persistently opposed his nomination. But the archbishop as well as Father Purcell had to yield the obedience which they had promised in ordination. Father Purcell had not sought the appointment in any way; he had even hoped that the news which had spread so rapidly, might prove false. When official information of his appointment was brought to him on August 2d, he penned these prophetic words: "Humbly do I hope that Almighty God has not permitted this appointment in his wrath; but rather in mercy and in the furtherance of the decree of his Divine Providence, wisdom and love in favor of the growing Church in the United States."¹⁵⁹

Having made a first retreat with the seminarians at the college to obtain the light of the Holy Ghost to know whether or not to accept the appointment, Father Purcell began an eight days' retreat on October 1st at St. Remigius church, Conewago, Pennsylvania, where Father Hickey joined him to act as his confessor and guide up to the time of his consecration.¹⁶⁰ This was to occur on Sunday, October 13th, in the Baltimore cathedral, Archbishop James Whitfield being the consecrator, assisted by Bishops John Dubois, of New York, and Francis Kenrick, of Philadelphia. Bishops Rosati and

158. Letter, Hamon, Bordeaux, October 20, 1826, to Purcell, St. Sulpice, Paris (Archdiocesan Archives, at Mount St. Joseph's).

159. Letter, Purcell, Emmitsburg, August 2, 1833, to Whitfield, Baltimore (Baltimore Archives, Case 23 A, L 6).

160. This and many of the following items are taken from the bishop's Journal, begun in November, 1833.

Résé assisted in the choir, and Rev. Mr. Eccleston preached the sermon.¹⁶¹

The second provincial council opened on the following Sunday, and attendance at this made the residence of Bishop Purcell in Baltimore obligatory. He remained in the city till November 2d, when he returned to Mount St. Mary's college, where on the following day, Sunday, he sang pontifical Mass for the first time. On the following Thursday, he set out for Cincinnati, but not alone. He was accompanied by Rev. N. D. Young, O.P., the new provincial of the Dominicans, three seminarians O'Mealy, O'Laughlin and McCallion, two Sisters of Charity, Alphonsa and Cephas, little Willy Ryan and Miss Ann Marr, who was to become his housekeeper. For this party the bishop had to pay the expenses, which were not light, and especially distressing, since he had to borrow the money from his friends in the East. Traveling by stage he reached Wheeling on Sunday at 5 o'clock in the morning. The whole day was spent in religious exercises and preaching. On the following day he embarked on the steamboat *Emigrant* for Cincinnati. Upon his arrival at Cincinnati on Thursday, November 14th, he went to the house of Mr. Santiago, opposite the cathedral on Sycamore street, vested and went in procession to the church, where he was installed in his new see by the venerable Bishop Flaget.¹⁶²

The reports about Cincinnati which Bishop Purcell had been receiving in the East had not been encouraging. Now he could see for himself. He found no assured income for the support of the clergy or the seminary, and a considerable debt. To meet expenses, Father Résé, the administrator, had had to turn over the cathedral school opposite the cathedral to Mr. White, the architect, and had contracted besides a debt of over \$500 in groceries, dry goods, etc., for the college and the seminary, for which Bishop Purcell had to give his note. Neither the principal nor the interest for three years on the mortgage of \$750.00 for the first church and cemetery had been paid. Seven hundred and twenty dollars had been collected for the German Catholics in Cincinnati, and this had been

161. Signatures on reverse of brief of nomination, signed October 27, 1833 (Notre Dame Archives); *Catholic Telegraph* II, 415 (October 26, 1833).

162. *Journal*, ut supra; *Catholic Telegraph*, November 29, 1833.

spent for the maintenance of the cathedral house. The buildings, too, stood in need of great repairs.¹⁶³ In the territory now constituting the archdiocese there were but the one church at Cincinnati, the one at St. Martin's, Brown county, and the one in construction at Hamilton. In the rest of the state of Ohio there were thirteen churches, of which nine had been willed by Bishop Fenwick to the Society of St. Joseph of the Dominicans in Ohio. These nine churches were located at Somerset (two), Zanesville, Canton, St. Paul's near New Lisbon, Beaver (Guernsey county), Jonathan Creek (Morgan county), St. Patrick's (Perry county), Lancaster, and Sapp's Settlement near Danville (Knox county). The four others, which, together with the three mentioned above, had been willed to the new bishop, were located at Tiffin, Clinton, St. Alphonse near Norwalk, and one near Canton.¹⁶⁴ These sixteen churches were frequented by 6,000 to 7,000 persons, who were attended by fourteen priests, diocesan and regular.

The first care of Bishop Purcell was the settlement of the will of the former bishop. All the papers of the will had been turned over by two of the executors, Fathers N. D. Young, O.P., and Fred. Résé, to a third executor, Father Anthony Ganilh, who left Cincinnati for Bardstown and remained there with the papers.¹⁶⁵ Upon request, he refused to deliver the papers, and Bishop Purcell had to go to Bardstown to argue him into handing them over. The deed of transfer was then made on December 4, 1833, but Ganilh refused to sign the deed, which of course led to difficulties.¹⁶⁶ Ganilh went even so far as to institute suit against the bishop for the property which had been willed to Bishop Purcell as the successor to Bishop Fenwick in Cincinnati. The Court decided against

163. Letter, Purcell, Cincinnati, August 12, 1834, to Propagation of Faith, Lyons (autograph copy in Notre Dame Archives); Journal of Purcell; letter, Résé, Detroit, July 3, 1835, to Purcell, Cincinnati (Notre Dame Archives).

164. Will of Bishop Fenwick, probated October 1, 1832, Hamilton County Will Record 10, pp. 375-78 (printed in *Church Case*, Supreme Court of Ohio, vol. 4, exhibit 16, pp. 18-20); *U. S. Catholic Almanac*, 1833, pp. 50-51.

165. Letter, Résé, Fredericktown, November 18, 1833, to Purcell, Cincinnati (Notre Dame Archives); Journal of Purcell.

166. Deed of transfer, recorded June 12, 1845, Book 102, p. 470; letter, Résé, Detroit, July 3, 1835, to Purcell, Cincinnati; N. D. Young, St. Joseph's, January 16, 1835, to Purcell, Cincinnati (Notre Dame Archives).

the plaintiff and the bishop was relieved of further worry on the subject.¹⁶⁷

In the first year of his rule in Ohio, Bishop Purcell began his visitation tours, which contributed so much towards the growth of Catholicity in the state of Ohio. Like the first bishop of Cincinnati he made a very winning appeal to the Protestants in all parts of the state, who were only too anxious to invite him to speak in the courthouse or even in their own churches. It was not a very enjoyable procedure to travel to these various communities on horseback through unbroken forests, to ford streams where death might be lurking, or even when railroads began to be operated to travel on a hand-car, which was propelled by the sturdy arms of some good-hearted Irish Catholic roadsmen. But the results showed that the blessing of God was upon the work. In 1837 the churches in Ohio numbered 24, and the stations 16; in 1840, the churches numbered 40, the stations 16; in 1842, the churches 45, the stations 20; in 1844, the churches 70, the stations 50; whilst the population of Catholics in 1846 had grown to 50,000.¹⁶⁸

A great proportion of credit for this must be given to the bishop's able defense of the Catholic doctrines, which were maligned by Alexander Campbell, a Baptist minister in the city of Cincinnati. Bishop Purcell and Alexander Campbell were members of an association, called the College of Teachers, which was in convention, beginning October 3, 1836. The discussions in the convention led to further discussions, and finally on December 19, 1836, Bishop Purcell wrote a letter to the *Cincinnati Gazette* "accepting the gauntlet of a public debate" thrown down to him by Alexander Campbell in that paper. This resulted in the "Purcell-Campbell Debate", which was held in the Campbell church, converted later on into the Catholic church of St. Thomas on Sycamore street.

The debate, which was conducted morning and afternoon, opened on January 13, 1837, and closed on Saturday noon, January 21st. So large was the audience that fears were entertained for the building. Public opinion was unanimous in acclaiming a victory for the bishop, whilst some of the

167. Letter, Purcell, Cincinnati, January 12, 1838, to Marianne Reilly (Archives Mount St. Joseph's).

168. The *U. S. Catholic Almanac*, respective years.

sectarian journals became exasperated. Others among them gave the palm of victory to Bishop Purcell. "Protestantism gained nothing, Catholicism suffered nothing," wrote the *Cincinnati Gazette*. The *Cincinnati Whig* remarked that the Rev. Mr. Campbell was "pretty well used up". The *Republican* said Campbell "retired from the contest pretty much after the manner of the sorry knight of La Mancha from his assault upon the windmill, crippled and discomfited". The *Catholic Telegraph* in its comment, stated: "We repeat what we said last week, that an event more propitious for Catholics could not have occurred."¹⁶⁹

A book was next prepared containing the controversy, though not exactly as it was debated. Rev. Mr. Campbell tried to take advantage even here by having seven pages added to the end of the book without submitting the manuscript to Bishop Purcell. The editors, however, refused to consent to such malpractice. The book appeared and by May 25th the fourth edition had been sent to press. The proceeds were devoted by Bishop Purcell to his orphanage.¹⁷⁰

But even the converts which had been gained for the Catholic Church by the bishop's brilliant defense could not satisfy his demands for growth. He needed more laborers in the vineyard of the Lord. For this purpose as well as for others he undertook the first of his seven trips to Europe. This journey, which was begun at New York on June 16, 1838, brought him to Liverpool on July 7th, whence he visited in Ireland, England, Belgium, France, Germany, Austria and Italy. It was his first visit as a bishop to Europe and he became a much sought for person, though he, too, did much of the seeking for purposes of alms, as he tells us himself:

"They were the spiritual and temporal necessities of my flock that compelled me to leave them for a time. For their sakes, despising shame, I knocked with the pilgrim and the beggar at the gate of the rich and the cottage door of the poor in Europe. The little ones, who ask for bread when there is not any found to break it unto them, the destitute congregations who cannot go up with their more favored brethren to the beauteous festivals of Jerusalem, the sinful who, though they loathe sin, are yet too timid and too weak for virtue, the dying

169. *Catholic Telegraph*, VI, 99, March 2, 1837.

170. CAMPBELL-PURCELL, *A Debate on the Roman Catholic Religion*, 1st edition. J. A. James & Co., Cincinnati, 1837.

whom there are none to comfort in the departing of their spirit, the prejudiced against our matchless faith, whom there are none to enlighten, all were heard through their unworthy representative, in the halls of the charitable associations in the fatherland—their sighs were fervently breathed in the ears of the humane, and their sorrows and wants deposited in the bosom of the common Father of the Faithful.”¹⁷¹

During the year spent in Europe Bishop Purcell incited anew the generous spirit of the societies of the Propagation of the Faith at Lyons, Munich and Vienna; he gained the Jesuits for Cincinnati; and he brought with him to New York, where he landed on August 22, 1839, the seven priests, Gacon, Cheymol, Machebeuf, Lamy, Navarron, Olivetti and Huber, O.F.M.¹⁷²

The bishop's next concern was the building of a cathedral at Cincinnati. To him is due the present exceptional piece of art, St. Peter's cathedral, which has attracted the attention of beauty-loving and discerning men and women of all creeds. All the more credit is due to Bishop Purcell, since he designed the characteristic features which are to be found in the present building.¹⁷³

Subsequent trips to Europe were made in 1841, 1843, 1851, 1862, 1867 and 1869. On April 25, 1851, Archbishop Purcell received from the hands of the Pope the pallium of the newly-created archdiocese of Cincinnati. In 1867 he attended the centennial celebration of SS. Peter and Paul at Rome, where on June 29th in the solemn Papal Mass in St. Peter's he enjoyed the distinction of being the first assistant at the pontifical throne, as he had been appointed an assistant at the pontifical throne by Gregory XVI in 1839. On his last visit to Rome in 1869 for the Vatican Council, which defined the infallibility of the Pope when speaking *ex cathedra* on matters of faith and morals, Archbishop Purcell received international notice, though he had become well known in nearly all the European countries during his former visits.

Archbishop Purcell was opposed not only to the opportuneness of the definition, but also, before it was clearly stated

171. Letter, Purcell to Committee of St. Peter's Benevolent Society, Cincinnati, September 19, 1839 (*Catholic Telegraph*, VIII, 350).

172. *Catholic Telegraph*, August 29, 1839; *Fifty Years in Brown County Convent*, p. 28.

173. Letter, Purcell, Cincinnati, October 27, 1840, to Thomas Spare, Architect, Somerset, Ohio (St. Joseph's Priory Archives).

just what was meant by the Pope's infallibility, to the definition of the doctrine itself. Years before, in his debate with Mr. Campbell in 1837, he said: "Appeals were lodged before the Bishop of Rome, though he was not believed to be infallible; neither is he now. No enlightened Catholic holds the Pope's infallibility to be an article of faith. I do not; and none of my brethren, that I know of, do. The Catholic believes the Pope, as a man to be liable to error, as almost any other man in the universe. Man is man, and no man is infallible, either in doctrine or morals."¹⁷⁴ In the activities of the American prelates who met at the American college and sent a respectful petition in Latin, imploring the Pope not to allow the subject to be brought up, Archbishop Purcell took a leading part; for he composed that Latin petition, which was signed by twenty-seven other bishops and archbishops, all Americans save three.¹⁷⁵ On June 16th, the *Catholic Telegraph* carried in editorial: "A correspondent in Rome, in whose ability to judge we have full confidence, writes: 'I may predict that the Pope's personal, absolute, separate infallibility will not be made an article of faith, but only when he speaks in conformity with the teachings of Holy Scripture, tradition, the sacred councils and canons!' May it be so!" On May 31, 1870, the archbishop of Cincinnati was heard in a Latin address, four pages of which have been preserved, written in his own hand. In this he objected to the definition because the state of the question had never been clearly put and therefore the minds of the Fathers of the Council were not intelligible; and he argued that if Pius IX were to be declared infallible, then all his predecessors were. And how could this be maintained in the instances which he cites of Popes Honorius, Gregory II or III, Stephen II, Nicholas I, John VIII, Sergius III, Stephen VI, Romanus I, Theodore II, John IX, and Celestine III?¹⁷⁶

Before the final vote on the question was taken, permission was granted to some of the bishops, and among them Archbishop Purcell, to return home. When once the question had been decided, Archbishop Purcell in accordance with the

174. PURCELL-CAMPBELL, *Debate*, 1837, p. 23.

175. Purcell's Speech at Cincinnati, August 21, 1870 (*Catholic Telegraph*, August 25, 1870).

176. Archdiocesan Archives, at Mount St. Joseph's, Ohio; Speech of August 21, 1870, ut supra.

sentiment which he had expressed at the opening of his speech in the Council, immediately accepted the definition with his whole mind and heart. In the public welcome which was accorded him in Mozart hall, Cincinnati, on August 21, 1870, a few days after his return to Cincinnati, he publicly read the fourth chapter on the Papal Infallibility and professed his belief in it according to the full tenor of the words. Moreover, on December 5, 1870, he wrote a personal letter to Pope Pius IX signifying his acceptance of the decree. To this the Pope answered on January 11, 1871, expressing his great pleasure in the letter which he received, especially as the expression of the sincere heart and fulness of faith in the dogma recently defined, destroyed all the evil things which the newspapers contained about the archbishop. He concluded by assuring the archbishop that his love towards him had not only not diminished, but had been the more confirmed.¹⁷⁷

In his own archdiocese Archbishop Purcell was an ardent worker. His pastoral visitations were made with great regularity. Constant reports of them were made to the *Catholic Telegraph*. When at home in his cathedral, he preached masterly dogmatic sermons, much needed then as now, not only to instruct the Catholic, but also to open the mind of the Protestant. He was constant in the confessional, took part in the regular offices of the parish priests, and tended to sick-calls. Indeed, in every service which he asked of his priests he set them the example. His pastoral letters, which were frequent, are masterpieces of literary expression as well as careful exposition of doctrine. He was always in demand on festive occasions. Nor did he ever refuse, if it were possible for him to accept an invitation to deliver an address. He was ready to serve the humblest of his own churches, or those of other bishops; he welcomed the occasion to speak to Protestants as a means of bringing them nearer to the Catholic Church. He traveled east and west and north and south to further Catholic enterprises or to rejoice in the happy jubilees of his friends. He was most accessible to the down-trodden. To his presentation to Rome in 1858, of the case of Father Isaac Hecker was particularly due the solution of the case which

177. Letter, Pius IX, Rome, January 11, 1871, to Purcell, Cincinnati (Notre Dame Archives).

Rome gave in the spring of that year.¹⁷⁸ Even age did not suppress his energy or love of truth, so that when sixty-seven years old he hesitated not to enter the lists of controversy with a Congregationalist minister, Thomas Vickers at Cincinnati,¹⁷⁹ and again with Rev. A. D. Mayo on the question of religion in the common schools. One cannot but marvel at the greatness of this "little Bishop" as he styled himself.¹⁸⁰ In stature he was of moderate, inclining to small proportions. His health was not robust at any time, but like other men, whose names come to memory, he knew well how to husband his resources.

A cry for help was sent out by him on several occasions. As early as 1846 he desired a coadjutor for himself, James Frederic Wood then being his choice, as designated to Archbishop Eccleston.¹⁸¹ This request, which was sent to Rome, was referred to the provincial council to be held at Baltimore in 1849.¹⁸² The council, which petitioned for the erection of Cincinnati into an archbishopric, did not take up the question of a coadjutor. In 1856 the archbishop again appealed to Rome for a coadjutor, and on this occasion he was "bluffed off" by his Holiness with the answer "He who perseveres unto the end, shall be saved".¹⁸³ When he proposed the question to the bishops of the province in the council at Cincinnati in 1858, they answered that he was too young to give up, and that Father Rosecrans, whom he desired as coadjutor, was too young to preside over the province.¹⁸⁴ In the next provincial council of 1861, when the question was again brought up, the bishops refused to consent to his resignation, or even to the appointment of a coadjutor to Cincinnati with the right of succession.¹⁸⁵ The consequence was that Father Rosecrans was appointed auxiliary to Cincinnati in 1862. But when

178. Letters, C. A. Walworth to Purcell: December 25, 1857, and April 6, 1858; B. Smith, Rome, March 4, 1858, to Purcell (Archdiocesan Archives at Mount St. Joseph's).

179. JOHN B. PURCELL, *The Vickers and Purcell Controversy*, Benziger Bros., 1868.

180. Letter, Purcell, May 18, 1836, to Margaret Reilly (Archives Mount St. Joseph, Ohio).

181. Letter, Purcell, Cincinnati, February 11, 1846, to Eccleston, Baltimore (Baltimore Archives, Case 25, Q 16).

182. Letter, Cardinal Franzoni, October 9, 1848, to Purcell (Notre Dame Archives).

183. Letter, Rev. Bernard Smith, Rome, January 22, 1857, to Purcell (Archdiocesan Archives, at Mount St. Joseph's); Purcell, Cincinnati, March 26, 1876, to Archbishop Bayley, Baltimore (Baltimore Archives, Case 40, N 4).

184. Letter, Purcell, Cincinnati, May 26, 1858, to Kenrick, Baltimore (Baltimore Archives, Case 31, D 28).

185. Letter, same to same, Cincinnati, July 6, 1861 (Baltimore Archives, Case 31, D 36).

Bishop Rosecrans was appointed bishop of Columbus in 1868, Archbishop Purcell was again left alone, and in this condition he had to continue the rest of his days until the sad final days of 1878 were to make imperative the appointment of a coadjutor in 1880.

Self-sacrificing and abstemious all his life, the blow of the financial failure in 1878 shattered his strength. Poor, so poor that he had to borrow the money to allow him to come to Cincinnati, he loved his poverty so much as to be content always to live with his priests at the cathedral and to partake of their sustenance. As late as 1858 he had never received a cent of cathedralicium.¹⁸⁶ He knew not how to retain money. Offerings received in the morning were given out in charity before night. He freely confessed to having "no mind" on financial matters, and entrusted all to the care of his reverend brother, who had had more experience in those things than himself.

After the break came and the archbishop's health began to feel the effects of the strain, he was advised to take up his residence in the Brown county convent of the Ursulines, and thither he repaired towards the end of November, 1879. In the following April he resigned all affairs into the hands of the new coadjutor and administrator, Bishop William H. Elder. What remained to him of life he spent in preparing for the day of death.

Did he wish to consider the labors which he had performed for the salvation of his soul and the glory of the Church of God in the archdiocese of Cincinnati, he could have reflected that whereas there had been but 16 churches for about 7,000 Catholics served by 14 priests in the state of Ohio when he came in 1833, there were in 1883, 500 churches with a Catholic population of 500,000, served by 480 priests. During this period he had introduced the Jesuits, the Franciscans, the Lazarists, the Fathers of the Precious Blood, the Passionists, the Fathers of the Holy Ghost, the Fathers of the Holy Cross, the Brothers of Mary and the Brothers of the Poor of St. Francis; the Sisters of Notre Dame of Namur and of Muelhausen, the Sisters of the Precious Blood, the Ursulines, the Sisters of the Good Shepherd, the Sisters of Mercy, the Sisters

186. *Catholic Telegraph*, XXVII, No. 21, p. 4.

of the Poor of St. Francis, the Little Sisters of the Poor, the Ladies of the Sacred Heart, the Sisters of the Third Order Regular of St. Francis, and the Sisters of Christian Charity. Asylums, hospitals, institutions for every necessity, and numerous parochial schools, academies and colleges were conducted by these co-operators. Here was sufficient to show that whilst his hands were not burdened with earthly dross, they were full of fruits for eternity. His will bequeathed all (a mere formality) to his successor in office.¹⁸⁷

A first stroke of paralysis was suffered by the archbishop on October 31, 1880; the fourth and last on June 29, 1883. The last breath of life was breathed in St. Martin's convent, Brown county, at 11:45 P.M., on July 4, 1883.¹⁸⁸ The body was transferred to the cathedral residence on the following Saturday, and the solemn obsequies were held by Archbishop Elder in the cathedral on Wednesday, July 11th. The remains were then carried back to St. Martin's, Brown county, where on the following day they were laid to rest in the convent cemetery, where lay the remains of his mother, brother, and sister Catherine. A low marble slab now covers the spot and upon it one may read the inscription:

MOST REVEREND
JOHN BAPTIST PURCELL,
FIRST ARCHBISHOP OF
CINCINNATI.
BORN FEBRUARY 26, 1800.
DIED JULY 4, 1883.

187. Will in Hamilton County Probate Court, vol. 32, p. 424; re-recorded vol. 30, p. 230.

188. Obituary Notice by Chancellor, July 5, 1883.

MOST REVEREND WILLIAM HENRY ELDER, D.D. 1883-1904

Upon the death of Archbishop Purcell, Bishop Elder became at once the archbishop of Cincinnati, since his appointment to Cincinnati on January 30, 1880, as coadjutor to Archbishop Purcell carried with it the right of succession. The nomination of Bishop Elder, then bishop of Natchez, to the coadjutorship of Cincinnati had been made upon the unanimous recommendation of the bishops of the Cincinnati province, and was then urged at Rome by the archbishop of Baltimore.¹⁸⁹

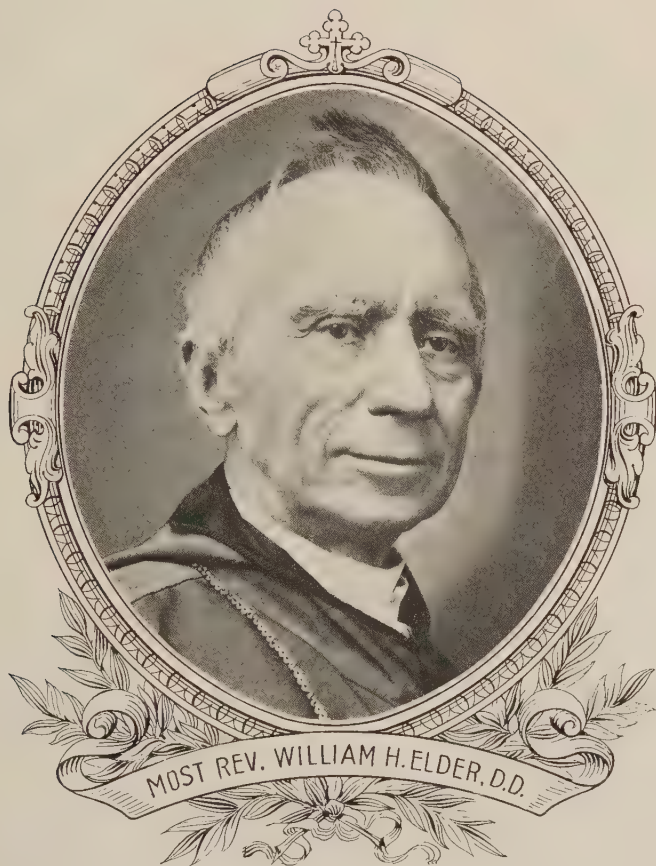
William Henry Elder, son of Basil Spalding Elder and Elizabeth Snowden, was born on March 22, 1819, at Baltimore, Maryland. He was one of thirteen children, three of whom had died in infancy. The eldest sister Eleanora became a Sister of Charity, a second sister married Mr. Jenkins, a third married Mr. Baldwin, whilst the seven brothers in order were Francis W., Basil T., James C., Joseph E., Thomas S., William H., and Charles D. After a private school education in Baltimore, William Henry at the age of twelve was sent to Mount St. Mary's college, Emmitsburg, where in August, 1831, he was welcomed by Father John B. Purcell, then President, with these words addressed to Mr. Liver, the driver of the old stage coach: "How many Elders have you aboard?"¹⁹⁰ Here William continued for the next six years, graduating from the classical course in June, 1837. During the last year, if not previously, he began to reflect on his vocation, and in a letter to his sister writes that he is entertaining the idea of becoming a priest.¹⁹¹ When the vacation days of 1837 had passed, William returned to Emmitsburg to enter the seminary department of Mount St. Mary's. At the close of his philosophical course, he received tonsure and the four minor orders on June 9, 1839, at Emmitsburg from the hands of the archbishop of Baltimore.¹⁹² The following three years were spent in the

189. Sermon of Cardinal Gibbons on occasion of golden jubilee of priesthood of Archbishop Elder, 1896.

190. Letter, William H. Elder, Natchez, Miss., April 23, 1876, to Purcell, Cincinnati (Notre Dame Archives).

191. *Character Glimpses of Most Rev. Wm. Henry Elder*, p. 17.

192. *Catholic Telegraph*, VIII, 222, June 30, 1839.



study of theology at Mount St. Mary's, but after ordination to the diaconate, he was sent, about the end of 1842, to the Urban college, Rome, in order to repeat his theological course in preparation for further designs which his superiors had concerning him. He was introduced to his first class in ecclesiastical history at Rome on January 23, 1843, by James F. Wood, then a student of Cincinnati studying at the college.¹⁹³ Having completed his course of four years, he was ordained priest by Monsignor Brunelli in the chapel of the college on Passion Sunday, March 29, 1846.

Returning to his native land and archdiocese he was immediately appointed professor of dogmatic theology in his Alma Mater at Emmitsburg, a position which he occupied until his resignation in 1857, when he was appointed bishop of Natchez, Mississippi.¹⁹⁴ His consecration as bishop of this see occurred on May 3, 1857, in the cathedral at Baltimore, where Archbishop Kenrick, assisted by Bishops John McGill of Richmond, and James F. Wood of Philadelphia, performed the ceremony.¹⁹⁵ It was a most happy circumstance for the bishop that both his father and mother were alive to attend the consecration of their beloved son.

Bishop Elder lost no time in proceeding to his diocese, which embraced the entire state of Mississippi, but counted only some poor, widely scattered missions of few Catholics, attended by nine priests. Traveling to the various missions was extremely difficult and could only be done in private conveyances or on foot. The labors of the bishop soon won the hearts of his faithful, and an abiding love and simple trust in their bishop were harbored by them upon the outbreak of the Civil War.

Speaking of the terrible days which ensued, Archbishop Keane in his eulogy of the deceased archbishop in 1904, said:

"Whatever Christ-like zeal and charity could do, he did to alleviate the horrors of war for the living and to bring the mercies of God to the dying, irrespective of party or side. The boys in gray and the boys in blue were all the same to his fatherly heart. He could not

193. Letter, J. F. Wood, Rome, January 23, 1843, to Purcell, Cincinnati (Notre Dame Archives).

194. McSWENEY, *Story of the Mountain*, I, 446, 500-510.

195. Book of Ordinations of Archbishop Kenrick, Baltimore, p. 64; *The Metropolitan*, V, 327; *Catholic Telegraph*, May 9, 1857.

settle the quarrel between them, but, whether their cause was right or wrong, they were all equally honest and equally dear to him. In this spirit he labored among them, and this spirit he breathed into the devoted band of priests and sisters, who under his command toiled for the bodily and spiritual welfare of the combatants night and day, whatever flag claimed their allegiance. Such a man ought to have been beyond the reach of partisan animosity, but he was not so fortunate. A Union official issued a decree that in all churches, prayers should be offered for the President of the United States and the success of the Union arms. Bishop Elder saw at once that this order could not be obeyed. Whatever might have been his own personal convictions, he knew that to submit to such a decree would be to offer insult to the people among whom his lot had been cast. Moreover, the soul of the Bishop arose in honest indignation against the upstart, who pretended to dictate what the worship in the churches should be. At first he expostulated with the gentleness of argument that ought to have convinced a reasonable adversary. But when the command was reiterated with all the bitterness of both partisan hatred and religious bigotry, then the Bishop recalled the warning of St. Paul, that in the hour of trial and danger, the man of God must remember the God who giveth life, and the Saviour who suffered under Pontius Pilate. In the majestic dignity of that thought, he told the petty tyrant that his behest could not and would not be obeyed. And when angry words were followed by threats and violence, the gentle Bishop showed that he had both the courage of a man and the heart of a martyr, and went with unflinching calmness to exile, and virtually to prison.

"Such an outrage could have but one result; his sentence was revoked and no such folly was afterward attempted."¹⁹⁶

In 1867 and 1869 Bishop Elder journeyed to Rome to assist at the centennial celebration of SS. Peter and Paul and the Vatican Council. In 1878 he spent himself even unto the point of death in his ministrations to the sick and the dying in the dreadful yellow fever plague which afflicted and decimated his flock. Whilst he attended Natchez, he sent the priests of that city to Vicksburg, where their help was imperatively needed. Stricken by the plague himself, it was only as if by a miracle that his life was saved.

His days at Natchez, however, were drawing to a close. His labors there had borne fruit. Instead of the eleven missions, nine priests and 10,000 Catholics whom he had found in the diocese upon his arrival in 1857, he could now count

196. Obituary sermon by Archbishop Keane, in *Character Glimpses of Most Rev. Wm. H. Elder*, pp. 43-44. The entire correspondence which passed on this subject may be found in the above *Character Glimpses*, pp. 44-59; *Catholic Telegraph*, September 21, 1864; *History of Mount St. Mary's of the West*, pp. 388-403.

forty-one churches, twenty-five priests, six religious houses for men, five convents, thirteen parish schools, and a population of 12,500 Catholics.

In the beginning of 1879 Bishop Elder received a notice dated December 10, 1878, from Cardinal Simeoni, Prefect of the Propaganda, that the bulls of his appointment as coadjutor to Archbishop Alemany of San Francisco would soon be sent to him.¹⁹⁷ He received the bull transferring him to Avara and exempting him from residence there, but he received no bull directing him to San Francisco. The terrible plague had cost the diocese of Natchez six of its twenty-five priests, and in writing of the condition of the diocese to Rome Bishop Elder said that in his judgment it would be disastrous to religion for him to leave the diocese at that time. He did not, however, refuse to go to San Francisco. The Cardinal-Prefect answered that he should remain at Natchez for the time being, and let him know when conditions would allow the change. Bishop Elder next wrote to the Cardinal-Prefect in August, 1879, but heard nothing from him until he was directed to go to Cincinnati as coadjutor with right of succession to Archbishop Purcell.¹⁹⁸

We have seen that this appointment was made at Rome on January 30, 1880. Official news of it came to Cincinnati before February 12th.¹⁹⁹ The next two months were spent by the bishop in preparing his diocese for the change, and at 4 o'clock on Sunday morning, April 18th, Bishop Elder arrived at the railroad depot in Cincinnati to take up his new charge. Proceeding to the cathedral he celebrated Mass and then attended the High Mass, in which he spoke to the people on the glories of St. Joseph, whose patronal feast was being celebrated that day. In the afternoon, he confirmed a class of 138 children at the cathedral.²⁰⁰ What a simple, yet characteristic introduction of this prelate to Cincinnati! His formal introduction to the people by Archbishop Purcell occurred at

197. Letter, Elder, New Orleans, January 22, 1879, to Archbishop — (Baltimore Archives, Case 49, H 1).

198. Letter, Elder, Cincinnati, March 27, 1896, to Archbishop — (Baltimore Archives, Case 49, O 1).

199. *Catholic Telegraph*, February 12, 1880.

200. *Idem*, April 22, 1880.

the High Mass in the cathedral on the following Sunday, April 25.²⁰¹

The prospects of the new coadjutor were disheartening. The task for which he had been summoned to Cincinnati was to straighten out the financial failure of Archbishop Purcell and Father Purcell. Stouter hearts than that of Archbishop Elder would have quailed to undertake to restore calm and order to the chaotic conditions which prevailed at Cincinnati, and which grew to gigantic proportions in the embroglio which ensued from malpractices of the defaulting assignee. Others had already realized that the task was an impossible one and had counselled the archbishop in that fashion. But the history of the archbishop's activities in this matter, as related farther on, shows that the archbishop was earnest and sincere in his desire to pay off even the large debt, which justice did not demand of him. The failure of the assignee simply rendered a solution of the debt an impossibility. Archbishop Elder himself was poor. In order to buy the various episcopal insignia of Archbishop Purcell rather than to allow them to be auctioned, he went into debt for \$4,000, taking out an insurance policy to guard his creditor. And poor, too, was he to die,—without moneys of any kind. He allowed his love of poverty and his regard for the payment of debt upon the cathedral to persuade him in April, 1895, to refuse the generous offer of the palatial residence of Mrs. Bellamy Storer to serve as the archiepiscopal residence in Cincinnati.²⁰²

His great work lay in the organization of the administration of the archdiocese. Primitive ways were still being pursued in the various channels of episcopal and parochial administration. To remedy this situation prudence was required. Reforms seldom succeed when initiated abruptly, which is the more true when they have to be made among those who have themselves known the privileges of authority. Gradually, but none the less effectively, Archbishop Elder systematized the inner workings of the archdiocese; he instituted the office of chancellor, insisted on the annual reports of his clergy and their parishes, established the various courts and counselling bodies necessary for ecclesiastical matters. He brought to a

201. *Idem*, April 29, 1880.

202. *Catholic Telegraph*, April, 1895.

possibility the insistent petition of the late Archbishop Purcell to open as soon as possible the seminary which had to close its doors in 1879, and which he again opened in 1887.

The striking trait in his character was his personal sanctity. All who knew him have testified thus of him, and that, too, was the dominant note which was struck by everyone on the occasion of his death. This personal sanctity flowed out into his people, two particularly loving devotions receiving from him mighty impulses: the devotion to the Most Blessed Sacrament of the Altar in the Forty Hours' Exposition, and the devotion to the Sacred Heart of Jesus on the first Fridays of the month.

His many labors in the archdiocese and the infirmities of old age caused Archbishop Elder at the end of 1902 to desire a coadjutor for himself at Cincinnati. His petition was granted in the appointment on April 27, 1903, of the Right Reverend Henry Moeller, D.D., bishop of Columbus, to the coadjutorship with the right of succession. After the arrival of the coadjutor in June, 1903, Archbishop Elder practically relinquished the administration of the archdiocese, though he continued to be active to the day of his death. But he knew that that day could not be far distant. By a codicil to his will on February 1, 1904, he constituted his coadjutor sole heir to all his property and effects.²⁰³

Before that year had passed, Archbishop Elder had gone to his eternal reward. He had returned to his residence on October 28, 1904, from Mount St. Joseph convent, after having read Mass there in the morning, and having assisted the previous day at the diamond jubilee of the Sisters at Mount St. Vincent academy, when shortly after dinner he was found in his room prostrate on the floor in a semi-comatose condition by Fathers Magevney and Bailey. Father Magevney administered the Last Sacraments to him that same evening, and on the following day, when he was conscious, he was transferred to Seton hospital. There, attended by his coadjutor and others, he died at 11:50 P.M. on October 31, 1904.²⁰⁴

Through a long line of sorrowing faithful, his body was conveyed the following Sunday, November 6th, to St. Peter's cathedral, where on Tuesday morning the solemn pontifical

203. Hamilton County Probate Court, Wills, vol. 93, p. 401.

204. Obituary Notice of Chancellor.

obsequies were observed. The remains were then carried out to St. Joseph's (new) cemetery, Price Hill, where the last rites were performed by the archbishop's faithful companion of many years at Cincinnati, Archbishop Henry Moeller. The grave of Archbishop Elder, located in front of the crucifixion group on the priests' lot, is covered with a low marble slab, upon which, beneath the archiepiscopal coat of arms, is carved the inscription:

MOST REVEREND
WILLIAM HENRY ELDER,
ARCHBISHOP OF CINCINNATI,
BORN MARCH 22, 1819.
DIED OCTOBER 31, 1904.
R.I.P.

"I MOST GLADLY WILL SPEND AND BE
SPENT MYSELF FOR YOUR SOULS".

II Cor. XIV, 15.

MOST REVEREND HENRY MOELLER, D.D.

1904-

Upon the death of Archbishop Elder, his beloved coadjutor became at once his successor in the see of Cincinnati. Archbishop Henry Moeller is the fourth bishop to preside over the spiritual destinies of the diocese, forming the last link in a strong chain of four excellent bishops in the space of one hundred years. In him is shown the fruit of the labors of three bishops who throughout their episcopates strove to establish a native clergy. In the present archbishop Cincinnati enjoys the distinction of having one of her own sons directing the spiritual welfare of her faithful.

Henry Moeller was born at Cincinnati on December 11, 1849, of Bernard Moeller and Teresa Witte, who had been joined in wedlock at St. Joseph's church on January 21, 1849. Both parents were emigrants from Westphalia about the year 1845, and both began to earn their living at their trades in



Cincinnati. Bernard Moeller was a cabinet-maker and carpenter, a trade which he abandoned for that of bricklayer and building contractor. After his marriage with Teresa Witte, he settled on Clark, between Linn and Cutter streets, moving later to Hopkins street, but always remaining a member of St. Joseph's parish. From his marriage there resulted six children: Henry, Herman, who died when an infant, Ferdinand, Bernard, Anna, Joseph and Herman. The only daughter entered the convent of the Sisters of Charity at Mount St. Joseph, Ohio. Three of the five remaining sons were chosen by the Lord for his especial service, Ferdinand having entered the Society of Jesus on August 15, 1871, whilst the eldest, Henry, and the fourth son, Bernard, became affiliated with the archdiocese of Cincinnati. The two latter were destined to become the mutual support of each other in the guidance and administration of the archdiocese as archbishop and chancellor.

The day after his birth, Henry was baptized in St. Joseph's church, Cincinnati, by the pastor, John Henry Luers, the future bishop of Ft. Wayne. His primary education was obtained in the parochial school of St. Joseph's. When this had been completed in 1862, he was sent to St. Xavier college, where he received his collegiate education. His talents soon attracted the attention of his archbishop, the Most Reverend John B. Purcell, who chose him as a companion to John F. Schoenhoeft and John F. Brummer to pursue his studies in philosophy and theology at the American college in the Eternal City. The arrival at Rome on October 16, 1869, marked the beginning of a seven years' course of study, during which time the young levite applied himself as assiduously as he had done in his former Alma Mater. As a result, the reports of his Rector, the Reverend Silas M. Chatard, to the archbishop of Cincinnati were loud in his praise. On August 27, 1874, the Rector wrote: "I am glad, in this connection, to be able to report the brilliant success of Mr. Henry Moeller at the examinations this year. He carried off, without drawing for them with any successful competitor, three first prizes in theology; and for a fourth 1st, though he ranked the rest in excellence, others were so near him that he had to draw with them. In consequence of this success, in competition with the

students of the Propaganda, the Greek and the Irish Colleges, he received the golden medal."²⁰⁵

The year previous, Henry had been received into the ranks of the clergy, as he received tonsure and probably the first two minor orders also on May 23, 1873; the last two minor orders were received the following week on May 30th. Two years later witnessed the decisive step into major orders. Sub-deaconship was received by him on November 2d, and deaconship on November 10, 1875. Priesthood was conferred upon him by Archbishop Lenti in the basilica of St. John Lateran's on June 10, 1876. For the next two weeks Father Moeller tasted of the spiritual delights which come from celebrating Mass at the tombs and shrines of the martyrs of Rome; and then, on June 28th, he left his Alma Mater for his native country.²⁰⁶

Returning to Cincinnati in August, he celebrated his first solemn Mass in the parish church of his youth. In the following September he was appointed to Bellefontaine, Ohio, where for the next year he exercised his ministry amidst a flock which much appreciated his services. In October, 1877, he was recalled to Cincinnati to become professor in Mount St. Mary seminary, a position which he held until November 13, 1879.

In the meantime his former Rector of the American college, Rome, had become bishop of Vincennes, Indiana. For assistance, he turned his eyes at once to Doctor Moeller, who was granted a leave of absence from Cincinnati and became immediately the secretary to Bishop Chatard. But this was not for long. When Bishop Elder came as coadjutor to Cincinnati in the following April, he, too, realized the need of able assistance and recalled Doctor Moeller, appointing him his own secretary on July 14, 1880. In this position, but especially in that of chancellor, to which he was appointed in 1886, Doctor Moeller became the right hand of Archbishop Elder in the organization of the administration of the archdiocese. He continued in this work until the summons came in 1900 for him to take up the reins of government in the diocese of Columbus.

205. Letter, S. M. Chatard, Rector American College, Rome, August 27, 1874, to Purcell (Notre Dame Archives).

206. Letter, Chatard, Rome, August 31, 1876, to Purcell (Notre Dame Archives).

The diocese of Columbus was in dire financial straits; so much so that its dissolution and division between Cincinnati and Cleveland had been discussed. It was decided, however, to give it another trial. The trial was to cost Archbishop Elder his right hand at Cincinnati, but though it was a heavy blow to the aged archbishop, he willingly made the sacrifice. On April 6, 1900, the Reverend Henry Moeller, D.D., was appointed bishop of Columbus. Official news of the appointment reached Cincinnati on May 26th. On August 25th next, the consecration of the new bishop of Columbus was performed in St. Peter's cathedral, Cincinnati, by Archbishop Elder, who was assisted by Bishops H. J. Richter and T. S. Byrne, of Grand Rapids and Nashville, respectively.

In the diocese of Columbus Bishop Moeller had no easy task. The greater part of the diocese was backward in growth and development, due in the main to the lack of natural resources. But that the work of the new bishop was successful no one may doubt when he considers that in less than three years of residence in the diocese a new financial foundation was laid.

Deprived of the assistance of his former chancellor, Archbishop Elder felt the weight of the administration of the archdiocese becoming too heavy for his drooping shoulders. He had passed the age of four-score years, and he determined upon obtaining a coadjutor. The regular method of selection then in vogue was followed. In the terna which was proposed by the consultors and permanent rectors of Cincinnati in a meeting at the cathedral on January 14, 1903, Bishop Moeller of Columbus headed the list, followed by Bishops Maes and Denis O'Donoghue. In the terna proposed on January 21st by the ten bishops of the Cincinnati province Bishops Moeller and Maes received four votes each. As the result remained the same in six successive ballots, the bishops resolved to present the two names and state the action to the Holy See. Bishop Richter became the third member of the terna.²⁰⁷ When the matter came before the authorities at Rome, Bishop Henry Moeller was chosen to be promoted as archbishop of Areopolis i. p. i. and coadjutor with right of succession to Archbishop Elder at Cincinnati. The bulls of appointment, which bore

207. Letter, Archbishop Elder, January 27, 1903 (Baltimore Archives, Case 49, O 5).

the date of April 27th, were received at Cincinnati on Friday, May 22, 1903.²⁰⁸ On the 26th of the following month Archbishop Moeller came to Cincinnati. The Catholic laymen of Cincinnati had prepared for his arrival in leasing the home of Mr. John J. Sullivan, at 505 W. Eighth street, but as this was found not suitable, the Roberts Home at 636 W. Eighth street was secured and presented to him.²⁰⁹

For over a year Archbishop Moeller assisted Archbishop Elder in the administration of the archdiocese. Upon the death of the beloved archbishop on October 31, 1904, Archbishop Moeller became the archbishop of Cincinnati. The insignia of the office of archbishop, the pallium, was bestowed upon him by Cardinal Gibbons in St. Peter's cathedral, Cincinnati, on Wednesday, February 15, 1905.²¹⁰

For obvious reasons, it must be left to a future historian to recount the arduous labors performed and the noble enterprises undertaken by the present archbishop. Upon his advent into the archdiocese new life was infused into the parochial development and organization, twenty-eight new parishes having been formed since 1904. Under his administration the diocese received an increase in its religious communities by the establishment of the Sisters of St. Ursula, with a convent on McMillan street, and by the advent of the Dominican Nuns of St. Catherine de Ricci as well as those of the Second Order of St. Dominic. To him is due also the existence of the Fenwick Club, the Bureau of Catholic Charities and the Apostolic Mission Band, whilst a crown is to be added to his enterprises in the erection of a new theological seminary building.

208. *Catholic Telegraph*, May 28, 1903.

209. *Catholic Telegraph*, June 18 and July 2, 1903.

210. *Catholic Telegraph*, February 16, 1905.

CHAPTER III

BOUNDARIES OF CINCINNATI DIOCESE AND ARCHDIOCESE



THIS well known, the first Catholic diocese in the United States was created November 6, 1789, by the bull *Ex hac apostolicæ servitutis specula* of Pius VI, whereby the city of Baltimore was chosen as the episcopal see, and the Right Reverend John Carroll, previously elected by the clergy of Baltimore, appointed bishop of the United States.¹ With the growth of the Catholic Church in the East as well as in the West, it was found necessary in 1808 to erect four new dioceses in the United States and to elevate the diocese of Baltimore to the rank of a metropolitan see. Philadelphia, New York, Boston, and Bardstown were the cities selected for this preferment, and on April 8, 1808, the bull *Ex debito pastoralis officio* was issued by Pius VII, officially calling these dioceses into existence.² By this bull the present territory of the diocese of Cincinnati was constituted part of the diocese of Bardstown, to which was assigned as its territory "the states of Kentucky and Tennessee, and until otherwise provided by this Apostolic See, the territories lying northwest of the river Ohio, and extending to the Great Lakes, which lie between them and the diocese of Canada, and extending along them to the boundaries of Pennsylvania".³

Bardstown, therefore, enjoys the distinction of having been the mother-diocese of Cincinnati, though in time the daughter was to surpass the mother in dignity. The first bishop of Bardstown was Right Reverend Benedict Joseph Flaget, of the Society of St. Sulpice. Having made a visitation of the Northwest territory in 1819, Bishop Flaget became convinced of the necessity of the erection of at least one diocese, and perhaps two, in that territory, and solicited the erection of Cincinnati

1. Bull in *Jus Pontificium de Propaganda Fide* (Rome, 1891), IV, 344-46.

2. *Jus Pontificium de Propaganda Fide*, IV, 509-10.

3. *Idem*, p. 510.

and Detroit. After inquiry had been instituted among the other members of the hierarchy, Rome, considering the great increase of Catholics in the state of Ohio, the distance from the episcopal city of Bardstown, the scarcity of priests in the territory, and the consequent inability of Bishop Flaget to care properly for the state of Ohio, established the see of Cincinnati on June 19, 1821, with Bishop Fenwick as the first bishop, and with the "entire state of Ohio" as its territory, attaching Michigan and the Northwest temporarily under the spiritual administration of the bishop of Cincinnati.⁴ Upon Bishop Fenwick's death in 1832 and the advent of Bishop Purcell to Cincinnati in 1833, the entire state of Ohio continued to form the boundaries of the diocese of Cincinnati, though the administration of Michigan and the Northwest was withdrawn from the bishop of Cincinnati by the erection of Detroit in 1833. A dispute having arisen over the boundaries of the two dioceses between Bishop Résé, the first bishop of Detroit, and Bishop Purcell, the latter, who had referred the matter to Rome late in 1838 or early in 1839, was informed by Cardinal Franzoni on April 6, 1839, that the dispute had been given its solution by the Apostolic letter *Benedictus Deus* of Gregory XVI, June 17, 1833, in which letter the diocese of Cincinnati was constituted to contain all the state of Ohio.⁵

Such continued to be the boundaries of the Cincinnati diocese until 1847, when, upon the petition of the Sixth Provincial Council of Baltimore, 1846, Pope Pius IX, by the bull *Universalis Ecclesiae* of April 23, 1847, erected Cleveland, Ohio, into a diocese, with all the part of the state north of latitude forty degrees and forty-one minutes for its territory, reserving the southern part of the state for Cincinnati. Owing to the building of canals to the lake and of more accessible roads to and through the northern part of the state, this district became better known and developed, and with the great immigration movements of the forties, bringing in their train hundreds and thousands of Catholics, Bishop Purcell after several visitations of the state realized his inability to administer the entire state

4. *Idem*, p. 593; also bull of erection as found in the Archives of the Vatican, Secretary of Briefs, Secretary of State, vol. 4670; Baltimore Archives, Copy Book and Record of Roman Documents, 1784-1862, vol. II, pp. 31-32.

5. Letter, Cardinal Franzoni, Rome, April 6, 1839, to Bishop Purcell (Cincinnati Archdiocesan Archives, at Mount St. Joseph's, Ohio).

properly. On February 11, 1846, he wrote to Archbishop Eccleston of Baltimore that it would please him if the Fathers at the next provincial council would erect a new diocese in northern Ohio with the episcopal seat at Cleveland, Sandusky or Toledo.⁶ The Sixth Provincial Council was opened at Baltimore on May 10, 1846, and acting upon Bishop Purcell's request, petitioned the Holy Father for the erection of the diocese of Cleveland with Bishop Amadeus Rappe as its bishop.⁷ The Holy Father, therefore, on April 23, 1847, erected the diocese of Cleveland, thus dividing the diocese of Cincinnati into two parts, north and south of the line 40° 41' north latitude.⁸ The reason for the choice of this line has not been found by us. It was an impractical line. For it cut the counties of Mercer, Auglaize, Hardin, Marion, Morrow, Knox, Holmes, Tuscarawas, Carroll and Jefferson in such wise as to make the interpretation of ecclesiastical jurisdiction quite difficult. Nor was it long after the constitution of the diocese of Cleveland until the two bishops of the state resolved to come to an agreement on the subject, the result of which was published in the *Catholic Telegraph*, January 14, 1849:

"In order to prevent any misunderstanding or uncertainty with regard to the extent of jurisdiction as defined only by the geographical line of 40 degrees 41 minutes, the Right Rev. Bishops of these two dioceses have agreed among themselves, and they direct us to publish, that the counties of Mercer, Auglaize, Hardin, Marion, Morrow, Knox, Tuscarawas, Carroll, Jefferson, which belong to the diocese of Cincinnati shall constitute the northern boundary of the diocese of Cincinnati. And that all the counties, north of the just named shall compose the diocese of Cleveland. Holmes county, which is for the greater part south of the line above traced, is by mutual consent, assigned to the diocese of Cleveland. Any new counties that may hereafter be formed by the authority of the Legislature, will belong to that diocese in which the largest portion of them will be situated. Application will be made, as early as possible, to the Holy See, to sanction this arrangement. In the meantime, the clergy of the two dioceses can regard it as having already received such sanction."⁹

6. Purcell, February 11, 1846, to Eccleston (Baltimore Archives, Case 25, Q 16).

7. Letter, Cardinal-Prefect of Propaganda, Rome, July 3, 1847, to Archbishop Eccleston (Sixth Provincial Council of Baltimore, 1846, in *Acta et Decreta Sacrorum Conciliorum Recentiorum*, *Collectio Lacensis* (Freiburg im Breisgau, 1875), III, 106).

8. Bull of erection of Cleveland, *Jus Pontificium de Propaganda Fide*, VI, 25.

9. *Catholic Telegraph*, XVIII, 14.

It was far easier to interpret such a line of division, and that line was maintained.

At the same time that the northern part of Ohio was detached from the diocese of Cincinnati, a small district on the other side of the Ohio river was attached to the diocese of Cincinnati. Having a very large territory to cover in the state of Kentucky, with Louisville as the center of activity, the two bishops of Louisville, Flaget and Chabrat, united their prayers to those of Bishop Purcell to the Pope to have the towns of Covington and Newport, with the adjacent territory to the distance of three miles, joined to the diocese of Cincinnati. The Holy Father heard their united prayer, and on April 11, 1847, through the Secretary of the Propaganda informed Bishop Purcell of the decision by which Newport and Covington became part of the diocese of Cincinnati.¹⁰ These two towns were then administered by the bishop of Cincinnati and his clergy until the erection of a diocese in one of them in 1853, the diocese of Covington.¹¹

The next and last reduction of the territory of the diocese occurred in 1868. Under the fostering hand of Bishop Purcell, the southeastern part of the state had grown until it counted 40,000 Catholic souls, attended by 43 priests, divided among 41 churches, 23 chapels and stations. Twenty-three parochial schools, 5 religious institutions, 1 academy, and 1 hospital gave evidence of other religious activity. The territory, therefore, was in a position to be given its own independent organization under a bishop, who could develop its resources better by frequent visitation. Consequently, Rome acceded to the wishes of the Fathers assembled in the Second Plenary Council of Baltimore, held in October, 1866, and as expressed in a meeting of the archbishops of the United States at Rome in 1867. On March 3, 1868, Pius IX by the bull *Summi Apostolatus Munus* divided the territory of Cincinnati in such wise "that that part in the state of Ohio which lies between the Ohio river on the east and the Scioto river on the west, with the addition of the counties of Franklin, Delaware and Morrow, as far up as the southern limit of Cleveland diocese", should

10. Apostolic Brief, April 11, 1847 (Cincinnati Archdiocesan Archives, Mount St. Joseph's, Ohio).

11. *Catholic Telegraph*, XVI, 190, June 17, 1847.

belong to Columbus diocese, "and the rest of the state south of Cleveland diocese, including Union, Marion and Hardin counties," should remain as the archbishopric of Cincinnati.¹²

The territory of Cincinnati thus defined remains to the present day, embracing twenty-eight out of eighty-eight counties of Ohio, viz., Mercer, Auglaize, Hardin, Marion, Darke, Shelby, Logan, Union, Miami, Champaign, Clarke, Madison, Preble, Montgomery, Greene, Fayette, Butler, Warren, Clinton, Hamilton, Clermont, Brown, Highland, Adams, and the western part of Pickaway, Ross, Pike and Scioto counties. As originally constituted in 1821 with the entire state of Ohio, the diocese of Cincinnati covered about 41,000 square miles. In 1847, 15,000 square miles were attributed to the new diocese of Cleveland, which parted with 6,969 square miles in the division with Toledo in 1910. Of the 25,728 square miles which Cincinnati possessed after the erection of Cleveland in 1847, it lost 13,685 square miles to Columbus in 1868, retaining for itself 12,043 square miles.

The frequent assemblies of the American bishops at the provincial councils of Baltimore every third year seemed, to some of the western bishops especially, to make too great a demand upon their dioceses and their persons, so that letters passed between them in the early forties suggesting the demand for the creation of new metropolitan sees. In 1847, the first of these western archbishoprics was established at St. Louis, though at the time no suffragan bishops were assigned to it for the reason that other metropolitan creations were in mind. In the year 1850 the dioceses throughout the United States had increased to the number of twenty-six. This large number as well as the exceeding inconveniences of travel from the west and the northwest to the archdiocese of Baltimore for the holding of councils prompted the twenty-three bishops and two archbishops of the United States in session at the VII Provincial Council of Baltimore in 1849 to petition Rome on May 13th for the erection of new metropolitan sees at New Orleans, Cincinnati and New York, and the assignment of

12. Bull of erection of Columbus, in *Jus Pontificium de Propaganda Fide*, VI², 12; *Catholic Telegraph*, XXVII, July 22, 1868; letter of Cardinal Barnabo, Prefect of Propaganda, January 24, 1868, to Archbishop Spalding, Baltimore (II Plenary Council of Baltimore *Collectio Lacensis*, III, 387).

suffragans to St. Louis.¹³ Upon examination by the Sacred Congregation of the Propaganda, the petition for the erection of the metropolitan sees was sent to the Pope, who erected the new sees according to the wishes of the Fathers of the council. Accordingly, by the bull *In Apostolicæ Sedis* of July 19, 1850, Pope Pius IX elevated the diocese of Cincinnati to the rank of an archdiocese, assigning to it the dioceses of Louisville, Detroit, Vincennes and Cleveland as suffragan sees.¹⁴ On August 6, 1850, Cardinal Franzoni, Prefect of the Propaganda, despatched the Apostolic brief and a letter to Bishop Purcell, informing him of the new dignity to the diocese and himself. This letter together with the bull was received at Cincinnati on Tuesday, October 8, 1850.¹⁵

The four suffragan sees assigned to the archdiocese of Cincinnati placed under the metropolitan jurisdiction of this see the four states of Ohio, Kentucky, Indiana and Michigan. The oldest diocese was that of Bardstown-Louisville,¹⁶ which had been established in 1808 and had been given its first bishop in Bishop Flaget, who was born at Coutournat, in the diocese of Clermont, France, on November 7, 1763, ordained priest probably in 1787 or 1788 at Issy, Paris, and consecrated bishop on November 4, 1810. He continued in office until 1832, when his resignation of the see of Bardstown was accepted by Rome, and Rt. Rev. John Baptist David, coadjutor to Bishop Flaget, was appointed the second bishop of Bardstown in November, 1832. After a very short period, Bishop David resigned. His resignation was accepted in April, 1833, when Bishop Flaget was reappointed, thus becoming the third bishop of Bardstown. When he was at Rome, 1836-1837, Bishop Flaget proposed to the Holy Father the transfer of the see of Bardstown to Louisville, as this city, the largest in the state, had become the great centre and commercial emporium of the state. As was customary, the Holy Father, Gregory XVI, referred the matter to the Congregation of the Propaganda,¹⁷ but as the

13. Petition, VII Provincial Council of Baltimore (*Collectio Lacensis*, III, 118).

14. Original bull of erection of Archdiocese of Cincinnati (Notre Dame Archives). Letter, Cardinal Franzoni, Prefect of Propaganda, August 9, 1850, to Archbishop of Baltimore (*Collectio Lacensis*, III, 119-120).

15. Letter, Cardinal Franzoni, August 6, 1850, to Bishop Purcell (Notre Dame Archives); *Catholic Telegraph*, XIX, October 12, 1850; XIX, October 26, 1850.

16. WEBB, *The Centenary of Catholicity in Kentucky* (Louisville, 1884).

17. SPALDING, *Life of Flaget*, p. 314.

bishop remained in Europe till 1839, nothing was done until his return to his diocese. Early in the year 1841 the bishop of Bardstown received the pontifical rescript authorizing the transfer of the see of Bardstown to Louisville, though it was not till the fall of that year that he moved his residence to the new and larger city.¹⁸ From this city Bishop Flaget continued with the aid of his coadjutors to rule his diocese until his death on February 11, 1850. He was then succeeded by the Rt. Rev. Martin John Spalding, the fourth bishop of Louisville. Upon his elevation to the archdiocese of Baltimore in 1864, he was succeeded at Louisville by Rt. Rev. Peter Joseph Lavalie, the fifth bishop of Louisville (1865-1867). His successor was Rt. Rev. William George McCloskey, the sixth bishop of Louisville (1868-1909). The present bishop, Rt. Rev. Denis O'Donoghue, succeeded to the see of Louisville in 1910.

The second oldest of the suffragan sees assigned to the archdiocese of Cincinnati in 1850 was Detroit, established on March 8, 1833, by the bull *Maximas inter gravissimasque curas* of Gregory XVI with Michigan and the Northwest territory as its boundaries. At the same time that Flaget in 1819-1820 had written to Archbishop Maréchal on the necessity of erecting a diocese in Ohio, there was included the suggestion of a like necessity existing in Michigan for a diocese at Detroit. Bishop Dubourg was of the same opinion as was Flaget, but Archbishop Maréchal thought the erection of Detroit could be deferred, and the Propaganda, acting upon the latter view, gave to Bishop Fenwick of Cincinnati the spiritual administration of Michigan and the Northwest territory.¹⁹ But hardly had the oils of consecration become dry before Bishop Fenwick on January 25, 1822, wrote to the Cardinal-Prefect of the Propaganda, asking for the erection of Detroit into a separate diocese with Benedict Fenwick, S.J., as bishop.²⁰ The matter was referred to Archbishop Maréchal, who wrote a letter to Bishop Fenwick inquiring as to the means of support for a bishop at Detroit. Bishop Fenwick in answer on February 9, 1823, detailed the situation at Detroit, which he characterized as

18. SPALDING, *o. c.*, p. 335.

19. Propaganda Archives, Acta, May 21, 1821, fol. 272a.

20. Fenwick, Kentucky, January 25, 1822, to Cardinal-Prefect of Propaganda (Propaganda Archives, America Centrale, vol. VII, No. 1).

better than his own at Cincinnati.²¹ When he was at Rome in this year, the bishop of Cincinnati again insisted upon the erection of a see at Detroit, and on November 8, 1823, Pope Leo XII issued a rescript to proceed to the erection of that see, referring the matter to the Propaganda. The Propaganda in a general congregation of December 4, 1823, decided to have Archbishop Maréchal and Bishop Fenwick come to an agreement and arrange matters at Detroit. A letter to that effect was written to Archbishop Maréchal by the Propaganda, and Bishop Fenwick was made the bearer of it to the archbishop.²² The disagreement between Fenwick and Maréchal was on the person of the new bishop, Fenwick nominating Benedict Fenwick, S.J., and Maréchal, Enoch Fenwick. Writing from Paris to Archbishop Maréchal on July 13, 1824, Bishop Fenwick proposed Gabriel Richard for the new see and asked the archbishop to second the nomination.²³ The introduction of the name of Father Richard complicated matters, but finally, in 1826, the agent of Archbishop Maréchal at Rome, Mr. Robert Gradwell, could write to the archbishop that Michigan had been formed into a distinct diocese under Rev. Mr. Richard.²⁴ In the following March, the bull *Inter multiplices gravissimasque curas* was prepared and issued by Leo XII, erecting Michigan and the Northwest territory into a diocese at Detroit;²⁵ but it never left Rome. Bishop Fenwick did not despair, however, and just as it had been one of his first, so it was to be one of his last cares to solicit in August, 1832, the erection of Detroit. This time the petition succeeded, though the bishop of Cincinnati had passed to his reward before the petition had even reached Rome. In a general congregation of the Cardinals of the Propaganda held at the Vatican on February 25, 1833, it was decided to create a diocese at Detroit and to appoint Doctor Frederic Résé thereto.²⁶ Accordingly, the bull *Maximas inter gravissimasque curas* of Gregory XVI

21. Baltimore Archives, Case 16, W 1.

22. Letter, Cardinal Somaglia, Pro-Prefect of Propaganda, Rome, January 24, 1824, to Fenwick, Turin (Notre Dame Archives).

23. Baltimore Archives, Case 16, W 3.

24. Letter, Robert Gradwell, Rome, June 18, 1826, to Archbishop Maréchal (Baltimore Archives, Case 17, G 5).

25. Bull of erection, March 20, 1827 (*Jus Pontificium de Propaganda Fide*, IV, 681-82).

26. Letter, Bishop England, Rome, February 25, 1833, to Rev. John B. Purcell, Emmitsburg, Md. (Notre Dame Archives).

of March 8, 1833, was despatched with a brief of nomination to Rev. Frederic Résé, administrator of the diocese of Cincinnati since the death of Bishop Fenwick.²⁷

In the year 1837 Bishop Résé repaired to Rome never to return to Detroit, though he retained the title of bishop of that see till the day of his death, December 30, 1871. As a consequence Rt. Rev. Peter Paul Lefevre, who was appointed coadjutor and administrator of Detroit in 1841, never became the bishop of Detroit, as he died on March 4, 1869. The second bishop of Detroit was Rt. Rev. Caspar Henry Borgess, who had become coadjutor and administrator of the diocese in 1870, succeeding to the title of bishop of Detroit on the death of Bishop Résé, December 30, 1871. He resigned the office on April 16, 1887. The third bishop was Rt. Rev. John Samuel Foley (1888-1918). The present bishop, Rt. Rev. Michael James Gallagher, was transferred from Grand Rapids to Detroit, July 18, 1918.

The third of the suffragan sees assigned to the archdiocese of Cincinnati in 1850 was Vincennes,²⁸ then embracing the entire state of Indiana. After the erection of the diocese of Cincinnati in 1821, Indiana and Illinois still belonged to the diocese of Bardstown. When the bishops of the United States assembled in the Second Provincial Council at Baltimore in 1832, they petitioned Rome for the erection of a new diocese at Vincennes to embrace the entire state of Indiana and the eastern half of Illinois, the western half of Illinois to be attached to the diocese of St. Louis.²⁹ In response to this request, Gregory XVI issued on May 6, 1834, the bull *Maximas inter gravissimasque curas* erecting the diocese of Vincennes with the boundaries requested by the Fathers of the council,³⁰ and appointed thereto as its first bishop Rt. Rev. Simon Gabriel Bruté (1834-1839). Under the second bishop of Vincennes, Rt. Rev. Celestine de la Hailandière (1839-1847), the diocese was reduced to the boundaries of the state of Indiana,

27. Bull of erection, March 8, 1833 (*Jus Pontificium de Propaganda Fide*, V, 70-71).

28. ALERDING, *History of the Catholic Church in the Diocese of Vincennes* (Indianapolis, 1883).

29. Decreta Concilii Provinciae Baltimorensis II, Decree No. 1 (*Collectio Lacensis*, III, 41).

30. Bull of erection of Vincennes (*Jus Pontificium de Propaganda Fide*, V, 99); letter, Cardinal Pedicini, Prefect of Propaganda, July 26, 1834, to Archbishop of Baltimore (*Collectio Lacensis*, III, 43).

the diocese of Chicago having been created in Illinois in 1843. After the resignation of Bishop de la Hailandière in July, 1847, Rt. Rev. John Stephen Bazin became the third bishop of Vincennes in October, 1847, but died six months afterward, on April 23, 1848. The fourth bishop was Rt. Rev. Maurice de St. Palais (1849-1877), during whose episcopate the northern half of Indiana was erected in 1857 into the diocese of Fort Wayne. The fifth bishop was Rt. Rev. Francis Silas Chatard (1878-1918). During Bishop Chatard's incumbency, the episcopal residence and name of the diocese were changed from Vincennes to Indianapolis by authority of a brief from Pope Leo XIII, March 28, 1898. The present bishop of the diocese is Rt. Rev. Joseph Chartrand who had been coadjutor in the diocese since 1910, and became bishop of Indianapolis upon the death of Bishop Chatard on September 7, 1918.

The last of the suffragan sees attributed to Cincinnati in 1850 was Cleveland,³¹ erected, as we have seen, on April 23, 1847, and consisting, by the mutual agreement of the bishops of Cleveland and Cincinnati in 1849, of the northern part of Ohio above the counties of Mercer, Auglaize, Hardin, Marion, Morrow, Knox, Tuscarawas, Carroll and Jefferson. The first bishop of Cleveland was Rt. Rev. Amadeus Rappe (1847-1870), who resigned his dignity on August 22, 1870, and was succeeded by Rt. Rev. Richard Gilmour (1871-1891). The third bishop was Rt. Rev. Ignatius Frederick Horstmann (1892-1908). The present bishop is Rt. Rev. John P. Farrelly, who was appointed March 18, 1909, and consecrated May 1, 1909.† In the first year of his administration, on April 15, 1910, the diocese was divided into two, so that the territory west of the western boundaries of the counties of Erie, Huron and Richland formed the diocese of Toledo.

With these four suffragan sees, the archdiocese of Cincinnati in 1850 comprised the four states of Ohio, Kentucky, Indiana and Michigan. The number of its suffragan sees was, however, to be more than doubled by divisions in each of the original five sees, and by the addition of the entire state of Tennessee. The first diocese to suffer division was Louisville, from which the eastern part of the state of Kentucky to the

31. HOUCK, *The Church in Northern Ohio and in the Diocese of Cleveland* (1887).

†Bishop Farrelly died February 12, 1921.

counties of Carroll, Owen, Franklin, Woodford, Jessamine, Garrard, Rock Castle, Laurel and Whitley inclusive, was detached from the mother-diocese upon the petition of the bishops assembled at the First Plenary Council of Baltimore, 1852, with the consent of the archbishop of Cincinnati and the bishop of Louisville, and erected by Pius IX by the bull *Apostolici ministerii* of July 29, 1853, into the diocese of Covington.³² This was the best solution of the controversy which had been waged on the subject by the archbishop of Cincinnati and the coadjutor bishop of Louisville at the VII Provincial Council of Baltimore in 1849, and which came up again at the First Plenary Council in 1852.³³ The bishops of Covington have been Rt. Rev. George Aloysius Carrell, S.J. (1853-1868); Rt. Rev. Augustus Maria Toebbe (1870-1884); Rt. Rev. Camillus Paul Maes (1885-1915). The present bishop is the Right Reverend Ferdinand Brossart, appointed December 9, 1915, and consecrated January 25, 1916.

This same plenary council of Baltimore had likewise recommended the erection of a vicariate-apostolic in the northern peninsula of the state of Michigan,³⁴ to be separated thus from the diocese of Detroit. Pius IX, therefore, on July 29, 1853, issued the bull *Postulat apostolicum officium*, creating the desired vicariate-apostolic to be administered by a bishop.³⁵ By a brief of the same date Rev. Frederick Baraga was appointed bishop of Amyzoniam in partibus infidelium and vicar-apostolic of Upper Michigan.³⁶ When at Rome in the spring of 1854, Bishop Baraga requested the Holy Father to raise the vicariate to the dignity of a bishopric,³⁷ but it was not until the petition had been investigated and approved by the First Provincial Council of Cincinnati, 1855,³⁸ and then forwarded to Rome that the favor was granted. On January 9, 1857, the vicariate

32. Bull of erection of Covington, July 29, 1853 (*Jus Pontificium de Propaganda Fide*, VI, 186).

33. Letter, Cardinal Franzoni, Rome, January 23, 1852, to Archbishop Purcell (Archdiocesan Archives, at Mount St. Joseph's, Ohio); first private session of First Plenary Council of Baltimore, May 10, 1852 (*Collectio Lacensis*, III, 138).

34. REZEK, *History of the Diocese of Sault Ste. Marie and Marquette*, 2 vols. (Houghton, Mich., 1906-07).

35. Bull of erection of Vicariate Apostolic of Upper Michigan (*Jus Pontificium de Propaganda Fide*, VI, 187-188; facsimile in REZEK, *o. c.*, I, 101).

36. Facsimile of briefs in REZEK, *o. c.*, I, 75 and 79.

37. Copy of petition by Baraga, Rome, March 5, 1854 (Notre Dame Archives).

38. First Provincial Council of Cincinnati, 1855 (*Collectio Lacensis*, III, 187-88, 195, 201).

was elevated to a diocese with the same boundaries as it previously possessed, to be known as the diocese of Sainte Marie.³⁹ Bishop Baraga (1857-1868) became the first bishop of the diocese of Sault Ste. Marie. By virtue of a decree from the Congregation of the Propaganda on October 23, 1865, the seat of the bishopric was changed to Marquette, though the name of Sault Ste. Marie was to be retained along with that of Marquette.⁴⁰ Marquette received its second bishop in the person of Rt. Rev. Ignatius Mrak (1869-1878), who was consecrated on February 7, 1869. Under Bishop Mrak the diocese had to sever its relations with the Cincinnati archdiocese, as upon the elevation of Milwaukee to the rank of a metropolitan see on February 12, 1875, the diocese of Sault Ste. Marie-Marquette was made a suffragan of that see.⁴¹

When the First Provincial Council of Cincinnati sent its request to Rome for the erection of Sault Ste. Marie, it also requested the division of the diocese of Vincennes, Indiana, into two parts, north and south, the territory north of the southern boundaries of the counties of Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph and Warren to form the diocese of Fort Wayne.⁴² The reason given for the division was that the state of Indiana with its increasing Catholic population had become too extensive for proper administration by the bishop of Vincennes. The Sacred Congregation of the Propaganda thought well of the petition, and on January 8, 1857, Pius IX by the bull *Ex debito pastoralis officii* established the diocese of Fort Wayne. A gross mistake, however, was made in the assignment of the territory. Whereas the First Provincial Council of Cincinnati had suggested the counties above named to form the southern line of division between the dioceses of Vincennes and Fort Wayne, the bull of erection named these counties, namely, Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph and Warren, as properly forming the diocese of Fort Wayne.⁴³ The

39. Facsimile of bull of erection, in REZEK, *o. c.*, I, 101.

40. Copy of decree in REZEK, *o. c.*, I, 190.

41. Bull *Quae nos sacri*, February 12, 1875 (*Jus Pontificium de Propaganda Fide*, VI, [second part] 260).

42. ALERDING, *The Diocese of Fort Wayne* (1907); First Provincial Council of Cincinnati, 1855 (*Collectio Lacensis*, III, 188, 195, 201).

43. Bull of erection of Fort Wayne (*Jus Pontificium de Propaganda Fide*, VI, 273). The wording in question is: "Itaque matura nostra deliberatione atque ex plenitudine apostolicae auctoritatis a diocesi Vincennopolitana sequentes regiones seu comitatus, ut vocant, sejungimus

mistake was so flagrant, since the episcopal seat Fort Wayne, situated in Allen county, was entirely outside of any one of the counties named, and all the northern counties would have been separated from the diocese of Vincennes by the intervening diocese of Fort Wayne, that no account was taken of the incorrect wording of the bull. That the mistake might be corrected the present bishop of Fort Wayne referred the matter to Rome. By a decree of the Consistorial Congregation on March 29, 1912, Pius X ordained that the diocese of Fort Wayne should comprise the entire northern part of the state of Indiana as governed formerly by the bishop of Vincennes, and that its southern boundary should be formed by the southern boundaries of the counties of Warren, Fountain, Montgomery, Boone, Hamilton, Madison, Delaware and Randolph.⁴⁴

For the first bishop of Fort Wayne, the First Provincial Council of Cincinnati had recommended Rev. James Frederic Wood, but as he received the appointment of coadjutor to Philadelphia, the Propaganda bade the bishops of the province of Cincinnati to propose other names.⁴⁵ Rev. John Henry Luers (1858-1871) was, therefore, chosen and appointed on September 22, 1857.⁴⁶ He was followed by Rt. Rev. Joseph Dwenger, C.P.P.S. (1872-1893), Rt. Rev. Joseph Rademacher (1893-1900), and the present bishop, Rt. Rev. Herman Joseph Alerding, appointed bishop of Fort Wayne, August 30, 1900, and consecrated November 30, 1900.

The eighth suffragan see of the province was to be created out of the diocese of Cincinnati proper in 1868, when the southeastern part of the state of Ohio was erected into the diocese of Columbus.⁴⁷ The first bishop of Columbus was the former auxiliary bishop of Cincinnati, Rt. Rev. Sylvester Horton Rosecrans (1868-1878). The second bishop was Rt.

ac dismembramus, nempe comitatus Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph et Warren, easdemque regiones seu comitatus in veram ac proprie dictam dioecesim erigimus et constituimus, ejusque episcopalem sedem sitam volumus in oppido cui nomen Fort Wayne, atque exinde novam hanc dioecesim Wayne-Castrensem nuncupari mandamus."

44. Decree of the Sacred Consistorial Congregation, Cardinal De Lai, Secretary, March 29, 1912 (Fort Wayne Diocesan Archives).

45. Letter, Cardinal Barnabo, Prefect of Propaganda, February 16, 1857, to Archbishop Purcell (First Provincial Council of Cincinnati, *Collectio Lacensis*, III, 201).

46. Brief of nomination, September 22, 1857 (Notre Dame Archives).

47. See note 12 of this chapter; *Diocese of Columbus, the History of Fifty Years* (1918).

Rev. John Ambrose Watterson (1880-1899). Upon his death, April 17, 1899, it was proposed either to suppress the diocese of Columbus entirely, dividing its territory between the two dioceses of Cincinnati and Cleveland, or to give it new boundaries. The reason for the proposition was the heavy debt which lay upon the diocese of Columbus, and which, because of its small number of Catholics, it was considered unable to pay.⁴⁸ It was finally decided, however, to continue the previous status of the diocese, and Columbus received its third bishop in Rt. Rev. Henry Moeller (1900-1903). The present bishop is the Rt. Rev. James J. Hartley, appointed December 23, 1903, and consecrated February 25, 1904.

The ninth diocese to be made a suffragan of Cincinnati was, unlike the former dioceses which had been created out of the original five, an addition from without the province, and added the entire state of Tennessee to the metropolitan jurisdiction of Cincinnati. This was the diocese of Nashville, for the erection of which the III Provincial Council of Baltimore in 1837 had petitioned Rome⁴⁹ and received a favorable answer in the establishment of the diocese by the bull *Universi dominici gregis* of Gregory XVI, July 28, 1837.⁵⁰ Up to this period, the state of Tennessee had formed part of the diocese of Bardstow. Upon its erection into a diocese it was assigned as a suffragan to the archbishop of Baltimore. When in 1850 the dioceses were divided among the five archdioceses of the United States, Nashville was assigned to the archdiocese of St. Louis.⁵¹ But this was not pleasing to the bishop of Nashville, Rt. Rev. Richard Pius Miles, who sought to have the diocese attached to the province of Cincinnati. Having obtained the consent of the archbishop of St. Louis to the transfer of Nashville to the Cincinnati archdiocese, he informed Archbishop Purcell of the situation shortly before the holding of the Second Provincial Council of Cincinnati, 1858, and asked admission into Cincinnati.⁵² He came on to the council, which opened on

48. Letter, Cardinal Ledochowski, Prefect of Propaganda, June 12, 1899, to Archbishop Elder (Archdiocesan Archives, at Mount St. Joseph's, Ohio).

49. III Plenary Council of Baltimore, 1837 (*Collectio Lacensis*, III, 54, 59).

50. Bull of erection of Nashville, 1837 (*Jus Pontificium de Propaganda Fide*, V, 190).

51. Bull of assignment of suffragans to St. Louis (*Jus Pontificium de Propaganda Fide*, VI, 99).

52. Letter, Bishop Miles, Nashville, April 5, 1858, to Archbishop Purcell (Notre Dame Archives).

May 2, 1858, and asked entrance in order to discuss the appointment of a coadjutor for himself and the settlement of some difficult affairs, for which he had obtained permission from the archbishop of St. Louis. Having accepted him into the council, without giving him any vote, however, the Fathers of the council petitioned Rome according to his desires. In answer, Rome allowed him to have a coadjutor, though the nomination had to be made according to the approved form, but it refused to allow him to withdraw from the metropolitan jurisdiction of St. Louis, since the difficulties which had been alleged as the reason for the withdrawal could be met by the common law of the Church.⁵³ Thus was Nashville left a suffragan of St. Louis, a condition which continued until after the promotion of its third bishop, Rt. Rev. Patrick A. Feehan, to Chicago on September 10, 1880. In the spring of the following year, Archbishop Elder, coadjutor to Archbishop Purcell at Cincinnati, received official notice from Cardinal Simeoni, Prefect of the Propaganda, together with a copy of the Roman decree announcing that henceforth the diocese of Nashville would be accredited to the province of Cincinnati.⁵⁴ It was not until 1883 that Nashville was to receive a successor to Bishop Feehan in the person of Rt. Rev. Joseph Rademacher, who was consecrated on June 24, 1883, and became the first bishop of Nashville who was a suffragan of Cincinnati. The bishops of Nashville who preceded him were Rt. Rev. Richard Pius Miles (1838-1860); Rt. Rev. James Whelan (1860-1864); Rt. Rev. Patrick A. Feehan (1865-1880). To Rt. Rev. Joseph Rademacher (1883-1893) succeeded the present bishop, Rt. Rev. Thomas Sebastian Byrne, who was appointed May 10, 1894, and consecrated July 25, 1894.

The tenth suffragan see to Cincinnati was added in 1882, when the diocese of Detroit suffered the second division of its original territory. On May 19h of that year, Leo XIII erected the diocese of Grand Rapids to comprise the counties of the lower peninsula of Michigan north of the southern line of the counties of Ottawa, Kent, Montcalm, Gratiot, and Saginaw, and west of the eastern line of the counties of Saginaw and Bay.

53. II Provincial Council of Cincinnati (*Collectio Lacensis*, III, p. 205); letter, Cardinal Barnabo, Prefect of Propaganda, November 10, 1858, to Archbishop Purcell (*Collectio Lacensis*, III, p. 213).

54. *Catholic Telegraph*, June 30, 1881.

The adjacent islands were also to form part of the diocese of Grand Rapids. The first bishop of Grand Rapids was Rt. Rev. Henry Joseph Richter (1883-1916). The second bishop was Rt. Rev. Michael James Gallagher (1916-1918), and the present bishop is Rt. Rev. Edward D. Kelly, consecrated titular bishop of Cestra and auxiliary to the bishop of Detroit January 26, 1911, and promoted to Grand Rapids January 16, 1919.

The youngest of the suffragan sees of Cincinnati is the diocese of Toledo, which was formed out of the diocese of Cleveland and made to comprise the northwestern part of the state of Ohio, lying north of the southern boundaries of Crawford, Wyandot, Hancock, Allen and Van Wert counties, and west of the eastern boundaries of Ottawa, Sandusky, Seneca and Crawford counties. This diocese was established by Pius X on April 15, 1910, and was given its first bishop in the present incumbent Rt. Rev. Joseph Schrembs, who was consecrated auxiliary bishop of Grand Rapids on February 22, 1911, and promoted to Toledo on August 11, 1911.

Of its suffragan sees Cincinnati has lost but one in its seventy years of existence, the bishopric of Sault Ste. Marie-Marquette; but whilst it thus lost the upper peninsula of Michigan from its original territory, it gained the entire state of Tennessee. As now constituted with its ten suffragan sees, the archdiocese of Cincinnati comprises an area of almost 200,000 square miles, an area that falls little short of the 207,107 square miles of the entire country of France. In this territory there are approximately 2,010,447 Catholics, served by one archbishop, ten bishops and 2,573 priests, diocesan and regular.⁵⁵ By order of all the bishops of the province, the province was dedicated to the Sacred Heart of Jesus on New Year Day, 1874.⁵⁶

55. *The Official Catholic Directory*, 1920.

56. Letter of all the bishops of the province of Cincinnati, 1873 (*Catholic Telegraph*, XLII, December 18, 1873).

CHAPTER IV

HIERARCHICAL CONSTITUTION



IN THE many letters which we have been able to examine on the establishment of the first diocese in the state of Ohio, we have not found any of the writers of the letters selecting a site other than that of Cincinnati for the episcopal city of the new diocese, though Spalding records that an effort was made to locate the new see at Somerset, and that Bishop Dubourg preferred Chillicothe as being more central than Cincinnati.¹ In favor of Somerset was the consideration, indeed, that Father Fenwick had made it the center of his missionary activities and had dedicated there the first church in the state. Chillicothe had been the capital of the state, a position, however, which it soon had to yield to Cincinnati, whilst Catholicity had not even taken root there at the time of the erection of the diocese. Those who knew Cincinnati in the second decade of the nineteenth century entertained no doubts as to the propriety of selecting that city for the home of the bishop. Bishop Flaget as well as the Dominicans of Kentucky never considered any other city.

Of all the cities west of the Alleghanies none gave promise of such future greatness. Its location appealed to everyone on account of its natural beauty and its commercial opportunities. Situated in Hamilton county on the north bank of the Ohio river, almost directly opposite the mouth of the Licking river in Kentucky, it is the center of a region extending about two hundred miles in every direction, which for fertility and natural beauty of the simpler kind is unsurpassed in the world. The rich bottom lands of the Miami valley, of which Cincinnati is the central point, watered annually by the spring floods have almost verified the extravagant accounts of the earliest visitors to the district, so that a not inapt comparison has been made of the valley of the Miami with the valley of the Nile. In those early days of rugged travel, Cincinnati was excep-

1. SPALDING, *Sketches of the Life, Times and Character of Bishop Flaget*, p. 217

tionally favored, as the route west of Pittsburgh became a comparative luxury, even though a flat boat or an incommodious steamer happened to be the only means of travel. As the great waterways of the North were the pathways of the early intrepid trader and the zealous missionary seeking the Indians of the Northwest, so the beautiful Ohio bore upon its bosom the impoverished, but industrious American of the East, and the liberty-loving immigrant from across the waters to the rapidly expanding country of the Southwest. Many a beautiful pen-picture was drawn by those immigrants as they veered round the bend of the lower Ohio and caught their first glimpse of the rising town of Cincinnati.

"It was a still, sunny morning," wrote Charles Fenno Hoffman, "when in rounding one of those beautiful promontories, which form so striking a feature in the scenery in the Ohio river, we came suddenly upon a cluster of gardens and villas, which indicated the vicinity of a flourishing town, and our boat, taking a sudden sheer from the shore, before the eye had time to study out their grouping and disposition, the whole City of Cincinnati, embosomed in its amphitheatre of green hills, was brought at once before us. It rises on two inclined planes from the river, the one elevated about fifty feet above the other, and both running parallel to the Ohio. . . . The girdle of green hills on some of which the primeval forest still lingers in the aged trees, command some of the most beautiful views you can imagine, of the opposite shores of Kentucky, with the two pretty manufacturing villages on either side of the Licking river, which debouches opposite to Cincinnati. . . . Verily, if beauty alone can confer empire, it is in vain for thriving Pittsburgh, or flourishing Louisville, bustling and buxom as they are, to dispute with Cincinnati her title of 'Queen of the West'."²

The city of Cincinnati today has spread over all the hills which were such objects of beauty. Business, though not exclusively, still is mostly limited to the two lower plateaus of the city, whilst beautiful residences now adorn the wide stretches of elegant shrubbery on the tops of the hills. We know of no city which can compare with Cincinnati for the extensive reaches of beautiful homes upon all her suburbs.

This beautiful as well as promising industrial site was first chosen for a place of settlement in 1788, when two parties of im-

2. CHARLES FENNO HOFFMAN, *A Winter in the West*, 1834 (second edition, New York, 1835, II, 110-111).

migrants from New Jersey left Limestone (Maysville), Kentucky, for their new homes in the district of Cincinnati. The entire tract between the Miamis had been purchased from Congress by Judge Cleves Symmes of New Jersey, who had been interested in the country by Capt. Benjamin Stites. Prominent among other purchasers was Mathias Denman, of Springfield, Essex county, New Jersey, who bought of Judge Symmes the entire section 18 and fractional section 17 in township 4. All the leaders of the enterprise had surveyed the lands in September, 1788, and after the unaccountable disappearance of John Filson, one of their number, returned to Limestone, Kentucky. On November 16, 1788, the first party set out under Captain Stites for their new home and on November 18th disembarked from their flatboat on land about three-quarters of a mile below the Little Miami. This was the beginning of the settlement known as Columbia. Though plans for a city were laid out by Stites, they were never to be executed, as nature with its spring floods soon forced the settlers to realize the undesirability of the location. A far better site had been chosen by the second party, which under Col. Robert Patterson and Israel Ludlow, partners of Mathias Denman in the purchase of the land of Cincinnati proper, had left Limestone on December 24, 1788, and after a difficult boat-ride through rifts of ice on the Ohio river landed, very probably on December 28th, on the northern bank of the Ohio opposite the mouth of the Licking. The settlement was first known as Losantiville, as the ingenious, though unfortunate schoolmaster John Filson, of Lexington, Kentucky, had styled the new settlement.³ In the beginning of January, 1790, the name Losantiville was changed by Governor Arthur St. Clair to Cincinnati in honor of the society of that name, composed of ex-officers of the Revolutionary Army. This site was to prove successful not only over the one at Columbia, but likewise over the one at North Bend, which was chosen the following January, 1789, by Judge Symmes himself. When the selection of Cincinnati proper was made for the location of a fortress to serve as a

3. Some writers on early Cincinnati, if they do not entirely discredit the appellation of the city as Losantiville, have spent their shafts of ridicule upon the author, who intended the word to express the city opposite the mouth of the Licking, *Lo-s-anti-ville*, a combination of Latin, Greek and French words.

bulwark against the marauding Indians, the success of Cincinnati was assured.⁴

Not for many years, however, was Cincinnati to make much progress. The depredations of the Indians prevented great immigration to the Central West. Not until 1795, when the treaty of Greenville was effected, did these conditions change for the better. In 1795 Cincinnati could number only 500 souls; in 1800 only 750; in 1805, 960; in 1810, 2,320. In 1819, when the first Catholic church was built in Cincinnati, there were 10,283 persons in the city of Cincinnati, composed of peoples not only from all the states of the Union, but also from many countries of Europe. This rapid increase was due to the migration west from the Atlantic States incident to the British War of 1812, the fertility of the soil about Cincinnati, the low price of the lands and the security of the titles to them, the high price of labor, the exclusion of slavery in the territory, and especially to the introduction of the steamboats on the Ohio, which caused Cincinnati to become immediately a competitor in the markets with older and less productive regions. Cincinnati in 1819 with its 1003 dwelling houses and 887 shops, warehouses and public buildings had begun to assume a role of activity which was to presage her growth into the "Queen City of the West".

Of the 10,283 inhabitants of Cincinnati, Father Fenwick could number only about one hundred poor, Irish Catholics, though religiously in other denominations Cincinnati was not at a disadvantage. In the original plat of Cincinnati the square bounded by Main, Walnut, Fourth and Fifth streets was set aside for a church, a jail, a courthouse and a school.⁵ As the majority of the settlers of Losantiville, including two of the proprietors, Denman and Patterson, were Presbyterians, the first church built on the southern half of this square, near the corner of Fourth and Main streets, was a Presbyterian church, which was organized in 1790 by Rev. David Rice and incorporated in 1807 as the First Presbyterian Society. In 1819 a large brick church 68 by 65 feet had replaced the original frame church at Fourth and Main, and was attended by 233 commu-

4. The excellent work of CHARLES GREVE, *Centennial History of Cincinnati*, vol. I, will aid anyone desiring more information on the early civil history of Cincinnati.

5. Hamilton County Recorder's Office, Book E 2, pp. 62-63.

nicants.⁶ The second Church in Cincinnati was the Methodist Episcopal Society, which was founded in 1804. It possessed two churches in 1819, one on Fifth street between Sycamore and Broadway, the other at Fourth and Plum, and numbered nearly 300 communicants. The third Church was the New Jerusalem Society (Swedenborgians), instituted in 1811, and numbering between 40 and 50 members in 1819 under a pastor who was preparing to build a church. The Society of Friends, formed in 1813, numbered 180 individuals in 1819, worshipping in a meeting house west of Western Row (Central Avenue), between Fourth and Fifth streets. The Baptists, organized in 1813, built a church at Sixth and Lodge alley, after having worshipped for a short time in a log church on Front street. A division of this Church, known as the Enon Baptist Society, of 250 members had in 1820 its own place of worship on Walnut, between Third and Fourth. The German Christian Church was started in 1814 by Lutherans and Presbyterians. The Methodist Episcopal Church and Benevolent Society of Cincinnati, which had been incorporated in 1817, had its church on Vine street, between Fourth and Fifth, and was served by Rev. Wm. Burke. The Second Presbyterian Church was organized in 1817 and had a church on Walnut street. The Protestant Episcopal Church, known as Christ Church, was organized in 1817, and in 1819 numbered 70 families, with between 20 and 30 communicants.⁷

It was in a city of such variety of religious opinions that Bishop Fenwick was to begin his episcopal administration in 1822, and, as we shall see presently, the field was ripe for the sower of the good seed. The religious divisions among the people soon led them to seek for the Church which through her ministers could speak with authority. Numerous conversions were the result.

If we pass for a moment to consider conditions throughout the state, we find that the episcopal city had progressed even more rapidly than had the state. The reason is not far to seek; for the very causes which conduced to the progress of the

6. REV. F. C. MONFORT, D.D., *History of the First Presbyterian Church in One Hundred Years of Presbyterianism in the Ohio Valley*, p. 6.

7. *Cincinnati Directory*, 1819; DRAKE, *Picture of Cincinnati*, 1815; DRAKE AND MANSFIELD, *Cincinnati in 1826*; GREVE, *Centennial History of Cincinnati*, p. 481 ff.; GOSS, *Cincinnati, the Queen City*, I, 467 ff.

state were in greater activity at Cincinnati and in southwestern Ohio than anywhere else. In the year 1800 the state of Ohio had a population of 42,000 persons. After passing through the stage of territorial administration Ohio was admitted into the Union in 1803, and slowly but surely began her march of progress with the advancing hosts of immigrants from the eastern states. Her first settlements in the beginning were as so many colonies of the original states of the Union. At Marietta, the pioneers came from Massachusetts and other New England states; at Cincinnati, they had come chiefly from New Jersey, though there was added a mixture of Huguenot, Swedish, Holland and English blood; in the Virginia Military District between the Scioto and the Little Miami with the center at Chillicothe, the settlers were from Virginia; on the "Seven Ranges", they were principally from Pennsylvania, some of Quaker, others of German, Irish and Scotch stock; on the Western Reserve with a center at Cleveland, they were from Connecticut.⁸ The bulk of this population was in the southwestern part of the state, with Cincinnati and Chillicothe the most important towns. By the year 1810 the population in Ohio had grown to 230,760; the year 1820 saw over half a million—581,434—people within the confines of Ohio, a truly remarkable development. In religion, these people, like the people at Cincinnati, were divided into all kinds of belief, but the three sects which numbered the greatest number of adherents were the Presbyterians, the Methodists and the Baptists, of whom the former were to be found in almost every village of the state. The Catholics throughout the state, most of whom were immigrants from Maryland and Pennsylvania, were variously estimated by Bishop Fenwick at from 3,000 to 6,000 to 8,000. It is doubtful, however, whether there were actually as many as that at the time of the creation of the diocese in 1821.

But what a field was this for the missionary bishop of Cincinnati and his handful of co-laborers in the vineyard of the Lord! Six years of continued travel throughout the southern and central part of the state before 1822 had made the bishop realize the immensity of the task which lay before him, and we

8. *Ohio Centennial Anniversary Celebration*, Chillicothe, 1903; B. R. COWEN, *Ethnological History of Ohio*, pp. 543-44.

do not wonder that he sighed to be relieved of such a burden. We thank God in his Providence for giving his servant the courage to endure the fatigues of incessant travels and the inhospitality of the primeval forests, through which he had to find his way and at times pass the night with only the saddle for a pillow and the neighing of his faithful horse to sound an alarm in case of danger. Add to this the anxieties of an empty purse to satisfy the demands of his religion-craving subjects. Nor were his own the only ones whom he had to satisfy, as the following extract from a letter of his to a friend in London, England, witnesses:

"A short time ago, a colony of thirteen families, having by chance found a Catholic book, conceived the desire of embracing our holy religion; and although I was three hundred miles away, they wrote me a letter, in which they made their desire known to me. I made my way to this colony, which I had the good fortune to find, instructed them in all those things that are necessary to be known, and had the consolation of baptizing them. The people in general are anxious to learn, and disposed to receive the Word of God with docility."⁹

This spirit of zeal evinced by the missionary was never lost by the bishop. So much did it actuate him that the priests associated with him were filled with the same religious zeal. The following letter will show to what extent such a spirit prevailed at Cincinnati. It will describe also the method followed by the priests in the missions which they gave. It was written very probably by Father Hill, O.P.:

"I have received several invitations from large societies of Methodists and other Sectaries to go and preach the gospel to them. They have discovered that they have been deceived and led into error, especially with regard to our religion, and they are anxious to learn the truth. They have offered to pay the expense of my journey; and I hope to be able to run over a hundred leagues of circumference of this country during the course of the summer. Our mode of conducting these missions may perhaps interest you. These establishments are composed of families amounting sometimes to the number of one or two hundred, living in forests, across which they have opened a passage through the trees. Their cabins are made of the trunks of trees, covered with boards. They principally live upon pork, bread made with Indian corn, and water. In some places, the population consists of forty or fifty houses, situated here and there; but there is generally

9. Letter, Fenwick, Georgetown, D. C., November 8, 1818, translated from *Diario di Roma*, January 23, 1819, in *Catholic Historical Review*, IV, 24-25; *Annales de l'Association de la Propagation de la Foi*, 1826, II, 98-99.

a sort of town-house, which serves both for a church, a school, and the general rendezvous of their meetings.

When a missionary arrives, the news soon spreads about. Messengers are immediately sent in different directions, and it is astonishing with what rapidity they proceed, for before sunset whole crowds assemble round the spot where the missionary has taken up his abode; and they will absolutely receive some instruction before they retire, and, if the priest were strong enough, they would willingly hear him till midnight. He then fixes a time to receive them the next day; and if there (are) any Catholics among them, he also appoints the hour for Mass; afterwards, he hears confessions, and baptizes the children; he then explains the Mass, and preaches again until noon for one or two hours, and does the same in the evening, when time permits, and there is neither a house or barn large enough, he preaches in the open air, and mounts the trunk of a tree or a palisade, and harangues the people until he is fatigued. But they are not satisfied with this; several accompany him upon the road, propose their doubts, ask questions, and when they are convinced, demand baptism. We instruct them at the time, as much as possible, and leave among them some Catechisms, if we are able to procure any. After three or four visits, we receive them into the bosom of the Catholic Church. There are in this state, six hundred thousand souls, the most of whom live in the manner I have described above."¹⁰

This zeal of the missionaries for the conversion of souls displayed itself first of all in the city of their residence, Cincinnati. Whilst Bishop Fenwick was in Europe in 1823 and 1824, Father Hill began a course of apologetic lectures, which were attended by the Catholics and Protestants in such numbers that they climbed upon the shoulders of one another and upon the window sills in order to see and hear the preacher.¹¹ Father Hill himself writes of the lectures to Bishop Fenwick:

"Our lectures are crowded at an early hour by the chief people in the town; all the ministers have attended, except Mr. Root. They do not attempt to reply. It is agreed amongst the better informed, that the arguments in favor of the Catholic Faith are unanswerable. I have finished the subject of the Infallibility of the Church, the Pope's Supremacy, and the Real Presence. The minds of the candid part are satisfied."¹²

Before the summer had passed, Father Hill could write to the bishop that "John Lytle, young Piatt, several Lawyers and

10. *London Catholic Miscellany*, III, 93, February, 1824, article, AMERICA: Extract from a letter received from a Catholic Missionary at Cincinnati, Ohio.

11. Letter of a missionary from Cincinnati, 1825, to the Secretary of the Association of the Propagation of the Faith, Lyons (*Annales*, 1826, II, 48).

12. Letter, Hill, Spring of 1824, to Fenwick, Europe, published in *An Account of the Progress of the Catholic Church in the Western States of North America* (London, 1824).

Doctors have declared themselves convinced; also General Findlay".¹³ At last the lectures had to be abandoned, because the crowds had become unwieldy and the strain upon Father Hill too exhausting.

Upon the arrival of Father Résé, a new field was opened up at Cincinnati towards the end of 1824 and in the spring of 1825. This missionary could appeal to the German immigrant with great success. The bishop writes that when he himself came to Cincinnati in 1822, there were only ten or twelve Catholic families in the city. In March, 1825, there were more than one hundred and ten, of whom one-fifth were converts. Father Résé had nearly ruined the Lutheran Church, having unearthed thirty-three Catholic German families, as a consequence of which "the pastor of the congregation was spitting fire and flame against him".¹⁴

It cannot be said that such efforts were spasmodic: they continued year after year. When conversions once began, they prepared the way for many more. During the year 1829 one hundred and fifty Protestants in Cincinnati alone were converted to the true faith.¹⁵ On Low Sunday, April 28, 1829, about fifty young persons made their first Communion, and more than that number were confirmed previous to May 12th.¹⁶

"Some Protestants," writes Father John B. Cliteur, secretary to the bishop, "would come to the Catholic Church to mock the ceremonies, which they had heard from their own preachers were idolatrous;—being present, however, they learn to respect them. Some are attracted by the good music. Curiosity helps them to listen attentively to the sermon on the Gospels by one of the priests—they become struck by an explanation of some text; an accusation against the Church is disproven, a Catholic truth demonstrated—all of which makes them think. After the Mass they find their way to the room of the missionary, give their objections,—make daily visits, become instructed and embrace the Faith. They then communicate with their friends and bring in two or three others."¹⁷

13. Hill, Cincinnati, August 23, 1824, to Fenwick (Notre Dame Archives).

14. Letter, Fenwick, Cincinnati, March 29, 1825, to P. Pallavicini, Turin (printed in *Catholic Telegraph*, April 2, 1891).

15. Letter, Résé, Cincinnati, January, 1830, to Leopoldine Association (*Berichte* I, 11).

16. *U. S. Catholic Miscellany*, June 6, 1829, Communication, OHIO.

17. Letter, Cliteur, Cincinnati, June 28, 1829, to Central Council of Lyons, Association de la Propagation de la Foi (*Annales*, 1830, IV, 514-15).

We learn from this same letter that the charity of the priests at Cincinnati went out to the poor and neglected as well as to the influential and learned. A poor dying negress of the Methodist belief sent for a Protestant minister to visit her. He refused his services. She called then for a Catholic priest. He visited her, instructed her, and she died a Catholic. The same story was told of other neglected Protestants.¹⁸ Father Baraga, who came to Cincinnati at the beginning of 1831, also mentions two instances of negroes being attended in like circumstances by himself and the priests at Cincinnati.¹⁹

The reward for such generous conduct was a great increase in the number of conversions throughout the state of Ohio. It must not be imagined, however, that no obstacles retarded the progress of the Catholic Church in Ohio. The laborers were few indeed, and even these few were reduced by the withdrawal of two of them in 1824 by their superior in Kentucky, when differences arose between the Dominicans in Kentucky and those in Ohio.²⁰ The distances which had to be covered by the missionaries were very great; the roads were few and poor; and the only dependable means of travel was on horseback. The lack of priests forbade the stationing of any of them in a certain locality, whilst lack of money prevented the bishop from being able to execute his good intention of having two or three missionaries go about continually, to preach wherever they could.²¹ Add to the natural difficulties of forsaking a belief in which one had been trained, the opposition of family relations.²² The very success of the Church created new and bitter enemies in the ministers of the denominations whose ranks were being thinned by converts to Catholicism. The non-Catholic editor of the *Cincinnati Chronicle* referring to this spirit, wrote on August 14, 1830:

"It is not to be denied that there is a spirit of intolerance abroad in regard to religious opinions, that but illy comports with the boasted intelligence and freedom of the age. The church in this city to which

18. *Idem*, ut supra.

19. Letter, Baraga, Cincinnati, March 19, 1831, to his sister (*Leopoldinen Berichte*, 1832, III, 31).

20. Letter, Hill, Cincinnati, August 23, 1824, to Fenwick (Notre Dame Archives).

21. *Annales*, 1826, II, 114-116.

22. Letter, Hill, 1824, to Fenwick, ut supra Note 12.

the Asylum (St. Peter's Orphan Asylum) is attached, and of which these Sisters of Charity are members, has been occasionally the subject of this spirit to no inconsiderable degree."²³

The greatest opponents in 1831 were the Presbyterians, who attacked the Catholic Church from the pulpit. Shortly before, in August, 1831, a public debate which lasted four hours took place between the chief Presbyterian preacher and a Catholic priest of Cincinnati.²⁴ The language of the *Cincinnati Journal*, of which Rev. Amos Blanchard was the editor in 1831, would not be reiterated today by any respectable journal.²⁵ Other journals attacking the Church were the *Methodist Correspondent*, the *Standard*, and the *Christian Advocate*. It was to offset the ignorance and calumnies of such attacks that the *Catholic Telegraph* was founded in 1831. The editor of that paper, writing in 1833, says:

"We live in the midst of a people who have been taught to look upon us with suspicion, by the interested policy of sectarian leaders—we are habitually accused, before the public, by the malice and craftiness of these men, of holding doctrines at variance with the religion which our blessed Saviour communicated to the world; and, notwithstanding we have refuted these odious charges a thousand times over, they reiterate the blighting calumny with such apparent zeal, that many are imposed on, and led to believe, that it is not wholly without foundation. It is to vindicate our belief from such aspersion, and to undeceive a generous and confiding people, that we adopt the resolution of making the defense and explanation of our holy faith a leading consideration in the columns of *The Telegraph*."²⁶

The obstacles just enumerated were to continue for a long time. Not until 1867 could Bishop Purcell write that the vocations in the diocese corresponded to the wants of the diocese.²⁷ Prejudice had always to be overcome, though great prestige was won for the Catholic cause after the victory of Bishop Purcell in the debate with Rev. Alexander Campbell in 1837, and on account of the commanding position which Archbishop Purcell acquired in civil as well as religious affairs. The great difficulty then appeared to be the ability to build

23. *The Cincinnati Chronicle*, August 14, 1830.

24. Letter, Résé, Cincinnati, August 3, 1831, to Leopoldine Association (*Berichte*, 1832, III, 12-13).

25. See the *Cincinnati Journal*, issues of July 27, 1831, and August 5, 1831.

26. Editorial, *Catholic Telegraph*, November 29, 1833.

27. *Catholic Telegraph*, 1867, XX XVI, No. 7, p. 4.

churches rapidly enough to take care of the fast increasing ranks of the Catholics throughout the diocese.

To the above enumerated causes of the rapid growth of Ohio must now be added the construction of two long waterways north and south through the state, the Ohio canal from Portsmouth to Cleveland and the Miami-Maumee canal from Cincinnati to Toledo on Lake Erie. Starting at Portsmouth the Ohio canal passed through Chillicothe, Circleville, Lockbourne, Carroll, Newark, New Philadelphia, Bolivar, Clinton and Akron before reaching Cleveland, whilst the Miami canal passed through Hamilton, Franklin, Dayton, Troy, Piqua, Minster, St. Mary's, Delphos and Defiance, where it entered the Maumee canal, continuing to Napoleon, Maumee and Toledo. The terminus of both canals was Lake Erie, which thus enabled both the eastern and western parts of the state of Ohio to have direct water communication with the Hudson river and New York City, as well as with the St. Lawrence river and Montreal and Quebec. The Ohio river to the south made access easy to the Mississippi and New Orleans and the Gulf of Mexico. The Legislature authorized the construction of the two canals in 1825 and in July of that year work was already begun. Operations proceeded simultaneously on both canals, so that two years after the inception of the work, parts of the two canals were opened for service; one part between Akron and Cleveland, the other between Cincinnati and Middletown. It was not until the close of the next decade, however, that the two canals were completed. This work brought into Ohio thousands of immigrants, who thus found continued employment. Many a visit was made by the Catholic priest to these places of construction along the two lines; many were the Masses offered; and many the souls shriven of the hard-working, sturdy Irishmen, who appreciated the services of the newly found Soggarth-Aroon. Towns arose from the tents along the cuts, whilst prosperous times soon spread all over the state, as arms of the canals stretched out east and west to embrace practically the entire state.²⁸

These canals had not been in complete operation before new projects were set in motion. There arose another great

28. DUNBAR, *A History of Travel in America*, III, 818 ff.; ATWATER, *History of Ohio*, pp. 275-278.

factor in the growth of Ohio, steam railroads, which could penetrate into parts of the state not covered by the canals. One of the earliest roads in Ohio was the Sandusky, Mansfield and Newark railroad, which was chartered on March 9, 1835, as the Monroeville and Sandusky City railroad. It ran first from Sandusky to Monroeville, then from Mansfield to Huron. The two were then connected and extended to Newark and to Columbus. In the southwest the Mad River railroad, chartered on March 11, 1836, ran from Cincinnati to Milford in 1842; was extended to Xenia in 1845 and to Springfield in 1846. This was the beginning only of greater enterprises, as a result of which Ohio today ranks among the leaders in railroad mileage. This, too, brought abundant work, and in turn hundreds of thousands of workingmen. Along these lines sprang up other parishes, for the German as well as the Irish immigrant was ever alive to the spiritual needs of himself and his family.

Previous to the canals and the railroads Ohio had been favored by the National road, which serves to this day and undoubtedly is more traveled by the automobile of this generation than it was by the stage of two or three generations ago. The first road which ran into and through Ohio to Kentucky was known as Zane's Trace, from Wheeling to Zanesville to Lancaster to Chillicothe to Limestone, Kentucky. Congress had authorized its construction in 1796. The first contract for the new road, the National road, which was to extend from Cumberland, Maryland, to the Mississippi, was let in 1811, and the eastern section to Wheeling was opened in 1818. Immediately an army of immigrants and pioneers were en route to the west over this great highway. Another ten years were required, however, before work on the road in Ohio reached any high degree. From Wheeling the road went through Belmont county to Cambridge in Guernsey county, to Zanesville in Muskingum county, through Licking county (south of Newark) to Columbus in Franklin county, through Madison county to Springfield in Clarke county, through Montgomery county (northern extremity), and Preble county to Richmond, Indiana.²⁹ It was along the first half of its stage through Ohio that the

29. HULBERT, *Old National Road in Ohio Archaeological and Historical Society Publications*, 1900, IX, 405-519.

first expansion of parishes in the diocese of Cincinnati was to occur. According to these three means of communication, therefore, roadway, canal, and railroad, may we look for the growth of the diocese in the development of its parishes.

As has been seen in the previous chapter, the diocese of Cincinnati originally embraced the entire state of Ohio, but suffered division in 1847, when the northern part of the state was erected into the diocese of Cleveland, and again in 1868, when the southeastern part of the state was erected into the diocese of Columbus. Naturally, then, to be complete and comprehensive the consideration of the parochial development in the archdiocese of Cincinnati should include all the parishes of the state up to the time when the territory, in which they are situated, became part of another diocese. But to trace them all would go beyond our scope; we limit ourselves to an account of the parochial development of what is now the archdiocese of Cincinnati; for the rest, a list will be affixed, arranged alphabetically and with notation of the time of organization of the parishes, which owed their origin to the efforts of priests and people who were members of the archdiocese of Cincinnati at the period of the formation of the parishes, but which are situated at present in the dioceses of Cleveland, Columbus and Toledo. It may be noted, however, that the same method, which has been followed in working out the history of the parochial organization in the Cincinnati archdiocese, might be followed in the central and southeastern part of Ohio by taking as starting points the mother-parishes at Gallipolis, Somerset, Danville, Steubenville, Temperanceville, Columbus, Calmoutier, Marietta, Portsmouth and Ironton; and in the northern part of Ohio the mother-parishes of Dungan-non, Canton, Cleveland, Akron, Peru, Tiffin, Glandorf and Toledo.

In the archdiocese of Cincinnati, we shall sketch the development of the parishes from the mother-parishes at Cincinnati, St. Martin's in Brown county, Hamilton, Minster, Petersburg, Jacksonville, Dayton and Chillicothe.

When the state of Ohio was constituted the diocese of Cincinnati in 1821, there was but one church in the territory of the present archdiocese of Cincinnati. It was located at Cincinnati. We have seen how this church was built in 1819

by the Catholics of Cincinnati and how Bishop Fenwick a few months after his arrival in March, 1822, arranged to have this church transferred from Vine and Liberty streets to Sycamore street, between Sixth and Seventh streets. This little frame church growing too small for the increasing numbers of Catholics, and money to the amount of ten or twelve thousand dollars having been obtained by the bishop when in Europe during the years 1823 and 1824, a new church was begun in 1825 on the lot adjacent to the old church, and dedicated on December 17, 1826.³⁰ The cost of the building was between ten and twelve thousand dollars, all that had been collected.³¹ This building continued to serve the purposes of worship until February 20, 1860, when the work of dismantling and demolishing it began; but at this latter date it was no longer the cathedral parish church. That honor had passed in 1845 to the new church which had been begun in 1841 on the lot 293 by 192 feet, bounded by Eighth street, Central avenue, Plum street and an alley to the south. This lot had been bought by Bishop Purcell on December 1, 1840, for \$24,000.00 from Jacob Burnet.³² The building was consecrated to God in honor of St. Peter in Chains on November 2, 1845, by Archbishop Eccleston of Baltimore.³³

The reader will pardon a short digression, which will allow us to show from two documents the part which Archbishop Purcell had in the plans of the cathedral, and the appreciation which was felt by Cincinnatians in the very beautiful piece of architecture with which their city became newly adorned.

The first document is an extract from a letter of Archbishop Purcell to an architect, Mr. Thomas D. Spare, of Somerset, Ohio:

"The lot is 383 feet on 8th street, on which street I intend the building to front, by 192 feet deep. I would wish to have a male orphan asylum, or seminary on one side of the cathedral, and a female orphan asylum on the other; or at least two buildings of about 100 feet front each, with the cathedral in the centre. The cathedral I would

30. Letter, Fenwick, Cincinnati, February 1, 1826, to Propaganda (Propaganda Archives, *Scrittura Originali*, vol. 938); Résé, Cincinnati, November 18, 1826, to Propaganda (Propaganda Archives, *Scrittura*, vol. VIII); *Annales*, III, 275; II, 109.

31. Letter, Résé, February 24, 1826, to Secretary of Association of Propagation of the Faith, Lyons (*Annales*, II, 109).

32. Deed, Jacob Burnet to John B. Purcell, December 1, 1840 (Hamilton County Recorder's Office, Deed Book 79, p. 14).

33. *Catholic Telegraph*, November 6, 1845.

propose to have about 70 by 100 feet, Grecian style of architecture, with portico and colonnade in front, with vestibule, all about 30 or 40 feet deep, and with a steeple carried up from the foundation. The ceiling I am inclined to have flat, or but slightly caved. Also an organ loft, but I am not much inclined for galleries. It is intended to have a basement story destined for Sunday schools and places of meeting, chiefly above ground. The roof is to be covered with zinc, or copper. These specifications, I presume, will be sufficient. I shall only add, that, in all probability, the house shall be of brick (with stone foundation about three feet above ground) and that we shall probably do no more than build the foundation next year."³⁴

The second document is a transcript of the description of the cathedral as it appeared in 1851:

"This fine building, belonging to the Roman Catholic Society, is completely finished, excepting the portico in front, after being ten years in progress of construction; and is worthy of all the labor and expense it has cost, as an architectural pile and an ornament to our city. It is the finest building in the West, and the most imposing, in appearance, of any of the cathedrals in the United States, belonging to the Roman Catholic Church, the metropolitan edifice in Baltimore not excepted.

St. Peter's Cathedral is a parallelogram of two hundred feet in length, by eighty in breadth. It is fifty-five feet from floor to ceiling. The roof is partly supported by the side walls, which as well as the front, average four feet in thickness, but principally upon eighteen free-stone pillars, nine on each side, which are of three-and-a-half feet diameter and thirty-three feet in height. The ceiling is of stucco-work, of a rich and expensive character, which renders it equal in beauty to that of any cathedral in the world, as asserted by competent judges, although executed, in this instance, by J. F. Taylor, a Cincinnati artist, for a price less than one-half of what it would have cost in Europe. The main walls are built of Dayton marble, of which this building furnishes the first example in Cincinnati. The basement is of the blue limestone of the Ohio river, and forms an appropriate contrast with the superstructure. The bells, not yet finished, which will be a chime of the usual number and range, played by machinery, such as is employed in musical clocks, are in preparation for the edifice. The steeple is two hundred and twenty-one feet in height. The cathedral is finished with a center aisle of six feet, and two aisles for processional purposes, eleven feet each, adjoining the side walls. The residue of the space forms one hundred and forty pews ten feet in length. The roof is composed of iron plates, whose seams are coated with a composition of coal-tar and sand, which renders it impervious to water.

An altar of the purest Carrara marble, made by Chiappri, of Genoa,

34. Letter, Purcell, Cincinnati, October 29, 1840, to Thomas D. Spare, Somerset (Archives St. Joseph's Dominican Priory).

occupies the west end of the cathedral. This is embellished with a center piece, being a circle with rays, around which, wreaths and flowers are beautifully chiseled. It is of exquisite design and workmanship. At the opposite end, is put up an immense organ, of forty-four stops and twenty-seven hundred pipes, lately finished by Schwab, of our city, which cost \$5,400. One of these pipes alone is thirty-three feet long and weighs four hundred pounds. There is no doubt, that this is an instrument superior in size, tone and power, to any on this continent.

The following paintings occupy the various compartments in the cathedral:

St. Peter liberated by the Angel.

Descent from the Cross.

Annunciation of the Blessed Virgin.

St. Jerome in the attitude of listening to the trumpet announcing the final judgment.

Christ in the Garden.

Flight into Egypt.

The St. Peter is by Murillo, well known as the head of the Spanish school; and was a present to Bishop Fenwick, from Cardinal Fesch, uncle to Napoleon. The others are by some of the first artists in Europe.

The two windows next the altar are of stained glass, and serve to give us, of the west, an idea of that style of imparting light, through edifices devoted to religious purposes, in the old world.

Not a drop of ardent spirits was consumed in the erection of the cathedral, and, notwithstanding the unmanageable shape and size of the materials, not an accident occurred in the whole progress of the work. Every man employed about it, was paid off every Saturday night; and, as the principal part of the labor was performed at a season of the year when working hands are not usually employed to their advantage, much of the work was executed when labors and materials were worth far less than at present. The Dayton marble alone, at current prices, would nearly treble its original cost. The heavy disbursements have proved a seasonable and sensible benefit to the laboring class. The entire cost of the building is \$120,000.³⁵

Returning to our consideration, the present cathedral parish is the first English-speaking filial congregation of the mother-church of Cincinnati on Sycamore street, the site now occupied by St. Francis Xavier's church in charge of the Jesuit Fathers. We may then take the two cathedral parishes, the new and the old, as mother-parishes of the English-speaking congregations of the city of Cincinnati, and arrange the development in the western and eastern parts of Cincinnati accordingly.

35. CIST, *Cincinnati in 1851*, pp. 326-327.

It was not long before even the spacious cathedral church was not large enough to accommodate the many Catholics who came to worship there, and as a large Irish colony had grown to great proportions in the southwestern portion of the city, it was proposed in 1850 to build a church for the English-speaking Catholics in that section. A lease on the northeast corner of Third and Mill streets was executed on May 1, 1850, by Messrs. Page, Bonte and Chambers to Rev. John B. Purcell for \$1,800 with privilege of purchase at \$7,000, which privilege was exercised in May, 1853.³⁶ Upon this site, Father Cahill, to whom the organization of the parish had been entrusted, built the church of St. Patrick in the same year, having it blessed by Bishop Lamy on November 24th.³⁷

Out of St. Patrick's parish in union with the cathedral came the parish of the Atonement on West Third street, which was begun in 1870 as a chapel for the Sisters of Mercy, but was transformed in 1873 into a parish church with Father Homan as pastor.³⁸ The second filial church of St. Patrick's was St. Vincent de Paul's, Sedamsville, where the great distance to town necessitated the building of a new church in 1861, Father McLeod organizing the parish.³⁹ A division occurred in this church in 1878, when the German-speaking Catholics who desired a Catholic school were organized by Father Otto Jair, O.F.M., on January 27th into the parish of Our Lady of Perpetual Help. An old stone school-house was then purchased; the upper part was dedicated to church services, whilst the basement served for school purposes and a teacher's residence.^{39a} The third filial church of St. Patrick's was the Blessed Sacrament church, to care especially for the Irish people who had settled to the number of 125 families in the West End of the city below Price Hill. Father John M. Mackey, the pastor of St. Patrick's, rented a lot on Depot street in May, 1874,

36. *Souvenir Golden Jubilee*, St. Patrick's, Cincinnati, 1900; deed of lease, Lemuel Page, John Bonte and John T. Chambers to John B. Purcell, May 1, 1850 (copy in Supreme Court of Ohio, *Church Case*, printed records, IV, exhibits, pp. 67-70); *Catholic Telegraph*, May 4, 1850.

37. *Catholic Telegraph*, June 29 and November 30, 1850.

38. *Catholic Telegraph*, September, 1870; July 3, 1873; deed, Sisters of Mercy to J. B. Purcell, March 15, 1873, recorded in Hamilton County Recorder's Office, Book 409, p. 237 (Supreme Court of Ohio, *Church Case*, printed records, II, 18; IV, exhibit 52, pp. 76-77).

39. Deed, Henry F. Sedam to John B. Purcell, October 26, 1861 (Hamilton County Recorder's Office, Book 286, p. 480; Supreme Court of Ohio, *ut supra*, IV, exhibit 28, p. 34-35); *Catholic Telegraph*, November 23, 1861, X X XI, 252.

39a. *Catholic Telegraph*, January 31 and May 12, 1878.

and upon it built a combination church, school and parsonage, which was opened on the first Sunday in Advent of that year.⁴⁰

The need of a second English-speaking parish out of the cathedral parish was felt in 1852 to the northwest, in the vicinity of the convent of the Ursulines on Bank street. The building of this new parish church, undertaken by Father Edward Purcell and dedicated to God under the title of St. Augustine, was made to serve a double purpose, that of a chapel to the nuns as well as a parish church. Father Boulger was appointed the pastor in the year of the dedication, 1853.⁴¹ In 1857, however, the congregation had to be transferred to the German-speaking Catholics. But the need of an English-speaking parish to the northwest was nevertheless imperative, and on February 23, 1864, Archbishop Purcell bought from the Cincinnati Wesleyan Female College a lot on Clark street, where in the same year St. Edward's church was opened for services by the pastor, Father Bender.⁴²

Still further to the northwest, in Cumminsville, where many Catholic laborers of the Cincinnati, Hamilton and Dayton railroad had located in numbers sufficient to demand a separate parish, St. Aloysius (now St. Patrick's) congregation was organized and a church built by Father Lange in 1852-1853.⁴³ With a great increase of German-speaking Catholics in the parish a division occurred in 1862, when the parish of St. Boniface was organized by Father Wittler.⁴⁴ From St. Boniface's two parishes were formed recently to care for the Catholics to the north of the parish in College Hill and to the south in South Cumminsville. The former parish was organized in 1909 by Father Stein, and the latter in 1910 by Father John Berning. The last parish to be organized from St. Patrick's, Cumminsville, as well as from the parish of St. Clement in St. Bernard, Ohio, was the church of St. Bernard to care for the Catholics living in Winton Place. Father Martin Varley began the organization in the spring of 1919.

40. *Idem*, May 14 and August 7, 1874; *Souvenir Ruby Jubilee*, Blessed Sacrament Parish, Cincinnati, 1914.

41. *Wahrheitsfreund*, XVII, 99; *Catholic Telegraph*, October 22, 1853.

42. Supreme Court of Ohio, *Church Case*, printed records, I, 148 ff.; *Catholic Telegraph*, XXXIII, 52, 172, 366.

43. *Catholic Telegraph*, XXI, No. 38, p. 4; XXII, February 5, 1853.

44. *Catholic Telegraph*, 1863, XXXII, 156, 404; *Wahrheitsfreund*, XXVII, 211.

Such has been the development of the English-speaking parishes in the western part of the city of Cincinnati, all filial parishes of the present cathedral parish. The eastern part of the city was developed in parishes from the original cathedral parish on Sycamore street, now the parish of St. Francis Xavier. Simultaneous with the need of another English-speaking congregation in the western part of the city in the early forties there was felt the need of a like parish in the eastern part of the city, which was then better known as Fulton. Father Olivetti, in charge of the organization of the parish toward the end of June, 1845, bought a Methodist church, situated on Goodlow street opposite Kemper Lane, and had it repaired and ready for dedication on November 9, 1845.⁴⁵ Known as Christ Church originally, the parish has since become known as All Saints' parish.

Separated by quite a distance from this church, forty Catholic families of East Fulton who attended Christ Church were organized by Father Sullivan into the parish of Holy Angels in February, 1859, and steps were immediately taken to build a church, which was completed in 1861 upon the lot which had been donated for the purpose by Mr. Wm. C. Peters.⁴⁶

The first congregation to be organized from Holy Angels' church in union with St. Francis de Sales and St. George churches, was the church of the Presentation of the Blessed Virgin (now known as the church of the Assumption). Father O'Neil, the pastor of Holy Angels', presided at the meeting of organization at Crowley's hall on McMillan avenue on June 12, 1872, when it was decided to rent quarters on the second floor of the building on the southeast corner of Curtis and Gilbert avenues. Father Hazeland was assigned to the parish in October, but it was not until the arrival of Father Kennedy as pastor in 1873 that failure in the organization was forestalled and success achieved, a church being dedicated in July of the next year.⁴⁷ The church of the Assumption in its turn was to become, together with the churches of St. George and St.

45. *Catholic Telegraph*, November 13, 1845; *Wahrheitsfreund*, July 3, 1845.

46. *Catholic Telegraph*, February 26, March 5, April 16, May 7, 1859; XXX, 1861, No. 19, p. 5; *Souvenir Golden Jubilee*, Holy Angels' Parish, Cincinnati, 1909.

47. History of the Church of the Assumption, in *The Fair Journal*, Walnut Hills, June 25, 1883.

Xavier, the parent church of the church of the Holy Name, Mt. Auburn, which was organized in 1904 by Father Joseph Denny. Father Denny bought the Zimmermann homestead at McMillan and Mt Auburn avenues and celebrated the first Mass therein on Christmas day, 1904.

The second filial church of Holy Angels' was founded in 1898 by Father O'Rourke, pastor of Holy Angels', to provide for the increasing number of Catholics who were seeking homes in the newly-opened suburb of Hyde Park. Services were held, beginning Pentecost, 1898, in a small store on Wabash avenue, though in a short time a more suitable location on Erie avenue was obtained through the generosity of Mr. Nicholas J. Walsh, and the present building erected thereon.

So rapid was the growth of this section of the city that in 1908 a section to the east in St. Mary's parish was organized at Oakley by Father Deasy into the parish of St. Cecilia. A number of families was likewise drawn from the parish of St. Anthony in Madisonville.

The pastor of St. Anthony's in Madisonville in 1866, Father Walburg, had the honor of being pastor and builder of the church of St. Jerome, California, in 1865-1866, though the parish had been organized as a mission of All Saints' church by Father McMahon in 1853, when Mass began to be celebrated in the home of William Taney, Sr., on Front street. The formal organization took place in 1863 under Father Walker, the successor of Father McMahon at Holy Angels'.⁴⁸

The honor which All Saints' church enjoyed of having been a filial church of the first cathedral parish of Cincinnati, was shared by it in 1853 with St. Thomas church on Sycamore, between Fifth and Sixth streets. This church, which bore the distinction of having been the church in which the Purcell-Campbell debate had been held in 1837 and was destined to take care of the overflow of St. Francis Xavier's church, was purchased by Archbishop Purcell towards the end of the year 1852 from the Soule Chapel Society, Methodist Episcopal Church South, and was blessed the following January second. It was transferred, however, to the Jesuit Fathers on September 6, 1860.⁴⁹ It was demolished in 1918.

48. *Catholic Telegraph*, May 28, 1853; XXXIV, 212; XXV, May 9, 1866.

49. Deed of transfer, Soule Chapel Society to J. B. Purcell, June 20, 1853, recorded in

Here, too, might we assign a place to the parish of St. Andrew in Avondale, where some Catholics, mostly domestics, were organized under the guidance of the archbishop and proceeded to purchase a lot on Prospect Place from John Dickson on June 29, 1874. Father Martin Walsh was assigned as the first pastor in December, 1875.⁵⁰

Finally, in the development of the English-speaking parishes must be noted the church of the Annunciation in Clifton, which was the result of Catholic families, who formerly attended one or other of the following six churches, Holy Name, St. George, St. Andrew, St. Clement, St. Patrick (Cumminsville), Sacred Heart (Camp Washington), being organized into a separate parish by Father James M. Kelly in 1910.

Having traced the development of the English-speaking parishes in the city of Cincinnati, let us turn our attention to the German-speaking parishes. The second church in the city was a German-speaking church, though more than a decade of years from the time of the establishment of the diocese was to pass before this second church was to grace the city of Cincinnati. The beginning of this second congregation is to be traced to the advent of Father Frederic Résé in September, 1824. The efforts of this priest among the Germans of Cincinnati were so successful that in 1827 and thereafter separate services for the German Catholics of the city had to be held in the cathedral on Sycamore street. In 1833, when 5,000 German Catholics could be counted as members of the cathedral parish, it was realized that a new church was necessary. A collection for the purpose of building the church netted \$720;⁵¹ but as Cincinnati was without a bishop, the matter was held in abeyance till the arrival of Bishop Purcell. On March 1, 1834, Bishop Purcell decided to build the church, and on March 16th announced his intention to the people.⁵² On April 15,

Hamilton County Recorder's Office, Book 191, p. 243; deed, J. B. Purcell to Rev. Maurice Oakley, September 6, 1860, recorded in Book 263, p. 558; *Catholic Telegraph*, November 20, 1852; January 1, 1853.

50. Deed, John Dickson to J. B. Purcell, June 29, 1874 (Hamilton County Recorder's Office, Book 461, p. 341; Supreme Court of Ohio, *Church Case*, printed records, I, 176 ff).

51. Letter, Purcell to Leopoldine Association, October 1, 1834 (*Berichte*, 1836, IX, 9); letter, Purcell, Cincinnati, August 12, 1834, to the editor of the *Annals* of the Association of the Propagation of the Faith, Lyons (Notre Dame Archives); Résé, Detroit, July 3, 1835, to Purcell (Notre Dame Archives, Detroit, Résé, 1835).

52. Purcell's Journal (printed copy in *Catholic Historical Review*, V, 251-53).

1834, the Bishop laid the cornerstone⁵³ of the first German Catholic church in Cincinnati, and, indeed, the first west of the Alleghanies. Three thousand dollars was paid for the lot.⁵⁴ Father Henni became the first resident pastor and was the actual organizer of the parish, though before him Fathers Résé and Baraga had tilled the soil in which he worked. In less than six months the church was dedicated under the name of Holy Trinity on Holy Rosary Sunday, October 5, 1834.⁵⁵ This first filial church of St. Peter's cathedral, Cincinnati, was to become a most fruitful mother-church, surpassing the parent in the number of offspring.

We shall divide the city into three parts,—north, east and west, where we find three direct descendants of Holy Trinity parish, St. Mary's of 1840, St. Philomena's of 1846 and St. Joseph's of 1846. The number of parishioners of Holy Trinity becoming too great, it was resolved at a meeting held in the basement of the church in the fall of 1840 to erect another German Catholic church to care especially for the northern portion of the city, which was quite removed from Holy Trinity. A committee selected for the purpose under the presidency of Father Henni chose a site on Thirteenth between Clay and Main streets.⁵⁶ A larger plot of ground than was necessary for church purposes was bought in January, 1841, it being the intention to sell off the extra lots to defray the expenses of the ground for the church. Accordingly, lots 157, 158, 159, 160, 161 and 162 on the east side of Clay street, between Twelfth and Thirteenth streets, and lots 171, 172, 173, 174, 175 and 176 on the west side of Main street, between Twelfth and Thirteenth streets, were bought from Messrs. Josiah Lawrence, Hiram Sloop, Stephen G. Brown and Ezekiel Haines for the consideration of \$16,080.00.⁵⁷ The cornerstone of the church was laid on March 25, 1841, under the

53. *Catholic Telegraph*, April 18, 1834, III, 167.

54. Deed, recorded in Hamilton County Recorder's Office, Book 49, p. 398; *Supreme Court of Ohio Records*, *Church Case*, Mannix v. Purcell, II, 20; IV, 84, exhibit 60.

55. *Catholic Telegraph*, October 10, 1834, III, 365.

56. *Wahrheitsfreund*, October 25, 1840.

57. Deed, Josiah Lawrence to John B. Purcell, recorded April 29, 1841; Hiram Sloop to same, recorded January 21, 1841; Stephen G. Brown to same, recorded April 29, 1841; Ezekiel S. Haines to same, recorded April 29, 1841 (Hamilton County Recorder's Office, Book 78, p. 354; *Supreme Court of Ohio Records*, *Church Case*, I, 45-57; IV, 60-63).

invocation of the Blessed Mary, Virgin and Mother of God,⁵⁸ whilst the solemn consecration, the first of its kind in the diocese, was performed by Bishop Purcell on the seventh Sunday after Pentecost, July 3, 1842.⁵⁹ Father Clement Hammer was appointed the first pastor of the parish.⁶⁰

The first filial church of St. Mary's was St. John Baptist's, which was rendered necessary in 1844 by the continued influx of German Catholic immigrants to the northern part of Cincinnati. The parish was organized from St. Mary's by Father Joseph Ferneding.⁶¹ The property situated on the north side of Green street, between Bremen (New) and Race streets, was bought in 1844, lots 1 to 7 and 20 to 26 inclusive, being reserved for church purposes.⁶² The cornerstone was laid on March 25, 1845, and the following November 1st the church was dedicated under the invocation of St. John Baptist.⁶³ Father Clement Hammer was thereupon appointed the first pastor, a position which he retained for three months until the Franciscan Father William Unterthiner was given charge.

Under the direction of the Franciscan Fathers, this church grew so much in membership on account of the immigrants who continued to settle in the territory, that to relieve the congestion the superior, Father Otto Jair, felt himself obliged in 1858 to build another church in the neighborhood. Permission was obtained from Archbishop Purcell to build a church on the site of the first Catholic church and cemetery in Cincinnati at the corner of Vine and Liberty streets.⁶⁴ The cornerstone of the new church of St. Francis Seraph was laid on November 7, 1858,⁶⁵ and the solemn consecration was performed by

58. Inscription in cornerstone, *Wahrheitsfreund*, April 1, 1841; *Catholic Telegraph*, April 3, 1841, X, 110.

59. *Wahrheitsfreund*, July 7, 1842; *Catholic Telegraph*, XI, 222; *Leopoldinen Berichte*, 1844, XVII, 5.

60. *Diamond Jubilee Souvenir*, St. Mary Church, 1917.

61. *Gedenk-Büchlein der St. Joannes Baptista Gemeinde*, Cincinnati, 1895.

62. Deeds, Elizabeth Hammond and others to Joseph Ferneding, recorded Hamilton County Recorder's Office, Book 99, pp. 27-28; Supreme Court of Ohio, *Church Case*, printed records, IV, exhibits, pp. 80-81.

63. *Telegraph*, March 27, 1845, XIV, 94; *Wahrheitsfreund*, VIII, 238; IX, 68; letter, Sister Margaret, Cincinnati, November 1, 1845, to Mother Étienne, Emmitsburg (Archives St. Joseph College, Emmitsburg, Book 6).

64. *Souvenir Golden Jubilee*, St. Francis Seraph Parish, Cincinnati, 1909; *Gedenk-Buch der St. Franziskus Seraphicus Gemeinde* (Cincinnati, 1884), p. 66 ff.

65. Inscription in cornerstone, *Wahrheitsfreund*, November 11, 1858, XXII, 138.

Bishop James F. Wood, of Philadelphia, on December 18, 1859.⁶⁶

The population continued its advances further north, particularly as the hill-tops came to be regarded as the better locations for residences. A large number of Catholics, who lived at Corryville, on the hill overlooking Vine street, and who were accustomed to frequent either the church of St. John or that of St. Francis, petitioned Father Jair for a new parish. The petition was laid before the archbishop and permission for the establishment of the new parish granted in 1868.⁶⁷ The cornerstone of a combination church and school was laid on July 5th, and the building was dedicated in honor of St. George on November 15, 1868.⁶⁸ Father Jerome Kilgenstein, O.F.M., became the first pastor in 1870.

As a number of Catholic families began to settle along the western boundary of St. George's parish at Fairview Heights, where they found themselves inconveniently situated to attend any of the churches of St. George, St. Francis, St. John, St. Augustine or Sacred Heart, several attempts to organize them into a parish were made between the years 1897 and 1910. In the fall of the last named year the efforts of Father Henry Schumacher met with success. Services were held regularly, first in a frame church, dedicated to St. Monica, on Herman street; then in a combination church and school which was blessed on September 13, 1913.

The second filial of St. Mary's church was St. Paul's church, which was organized in the winter of 1847-1848 by Father Joseph Ferneding, of St. Mary's church, to provide for the overflow of the members of that church east of Thirteenth and Clay streets.⁶⁹ On February 15, 1848, the four blocks between Broadway and Pendleton, and Woodward and Hunt streets, were purchased for \$95,000.00 from Messrs. Pendleton and Hunt. On the lot of 124 by 180 feet which had been reserved for ecclesiastical purposes and which was bounded by Abigail, Spring, and Pendleton streets and an alley, the cornerstone of

66. *Wahrheitsfreund*, December 22, 1859, XXIII, 210; *Catholic Telegraph*, December 24, 1859.

67. *Catholic Telegraph*, June 3, 1868; *Souvenir Golden Jubilee*, St. George's Church, Cincinnati, 1918.

68. *Catholic Telegraph*, November 18, 1868.

69. STELTENPOHL, *Stray Leaves from the History of St. Paul's Congregation*, Cincinnati, 1900.

St. Paul's church was laid June 25, 1848, whilst the dedication occurred on January 20, 1850.⁷⁰

This new church, however, could not satisfy the Catholics on Walnut Hills who were so far distant from it. They, therefore, organized the church of St. Francis de Sales in 1849. The cornerstone of a church to be built at the corner of Hackberry and Forest streets was laid on May 12, 1850, and on November 3d of the same year the church was dedicated.⁷¹ Father Michael Stephen Herzog was appointed the first pastor.

Fourteen families living at or near Madisonville found the distance to St. Francis de Sales church too great and organized themselves into a parish in 1858, mainly through the zeal of a layman, Mr. Michael Buckel, who bought a tract of land from Mr. L. Cornuelle and with the aid of other members, set about building a brick church,⁷² which was dedicated under the invocation of St. Michael on October 9, 1859.⁷³ Father Michael Sullivan became the first pastor. The second filial parish of St. Francis de Sales in union with St. Elizabeth's of Norwood was St. Mark's parish in Evanston, which was organized in 1905, when it was ascertained that there were more than one hundred families in the district.⁷⁴ Before the end of May, 1905, the archbishop had decided on the organization of the parish under the direction of the Fathers of the Precious Blood. Father Mark Hamburger, C.P.P.S., was chosen pastor. On a lot 200 by 510 feet on Montgomery avenue, donated by Miss Mary Klinckhamer, a temporary frame structure was first built, to be superceded in 1906 by a combination church and school, and finally by a new church in 1916.

The third and last filial church of St. Mary's was that of St. Louis at Eighth and Walnut streets, which was purchased for \$30,000 from the Campbellites by Louis Hudepohl, who on January 5, 1870, transferred the property to the archbishop.⁷⁵ After alterations the church was dedicated on March 13, 1870,

70. *Catholic Telegraph*, February 17, 1848; June 29, 1848; January 26, 1850; *Wahrheitsfreund*, XI, 513; XIII, 222.

71. *Catholic Telegraph*, May 18 and November 9, 1850.

72. *Catholic Telegraph*, September 4, 1858; *Golden Jubilee Souvenir*, History of St. Anthony Parish, Madisonville, 1909.

73. *Catholic Telegraph*, October 15, 1859.

74. *Souvenir of Dedication*, St. Mark Church, Cincinnati, 1916.

75. Deed, Louis Hudepohl to J. B. Purcell, January 5, 1870, recorded Hamilton County Recorder's Office, Book 374, p. 368; Supreme Court of Ohio, *Church Case*, records, I, 196 ff.

under the invocation of St. Louis. Father Schweninger was appointed pastor.⁷⁶

Turning our attention now to the eastern section of the city, we find that a growing German Catholic population which had been attending Holy Trinity church in 1846, began under the supervision of Father Huber, O.F.M., the organization of St. Philomena church, the fourth German Catholic church in the city. A site having been chosen on Congress (now East Pearl) street in March, and a 99-year lease of a lot 101 by 165 feet having been executed on April 1, 1846, for an annual rental of \$720.00 with the privilege of purchase at \$12,000,⁷⁷ the cornerstone of the church was laid on August 23d of the same year, and the church was dedicated on May 21, 1848.⁷⁸ The first pastor was Father Hengehold.

The first filial parish of St. Philomena's was built to accommodate the Catholics whose homes lay on and about the hill of Mt. Adams, and as a votive offering of Archbishop Purcell to the Immaculate Conception of the Blessed Virgin Mary.⁷⁹ The parish was organized under the archbishop's

76. *Catholic Telegraph*, 1870, XXXIX, No. 11, p. 5.

77. Deed, M. S. Wade to Bishop Purcell, April 1, 1846, recorded in Hamilton County Recorder's Office, Book 111, p. 585 (Supreme Court of Ohio, *Church Case*, IV, exhibits, p. 22); *Wahrheitsfreund*, IX, 244, April 9, 1846; *Catholic Telegraph*, XV, 102, March 25, 1846; XV, 207.

78. Inscription in cornerstone, *Wahrheitsfreund*, IX, 405; XI, 453; *Catholic Telegraph*, XV, 278; XVII, 166.

79. It is in connection with this church as well as with the church of Holy Cross, its neighbor, on Mt. Adams, that a story was invented and given credence by not a few that President John Quincy Adams in his speech on the occasion of the laying of the cornerstone of the Cincinnati Observatory on Mt. Adams, in 1843, expressed the hope that the observatory should be "a beacon of true science that should never be obscured by the dark shadows of superstition and intolerance symbolized by the Popish Cross", to which Archbishop Purcell was made to utter an oath that the prophecy should fail. The examination of this question and the conclusion reached by Mr. Martin I. J. Griffin in the early nineties, denying the foundation for such a story, has not stilled the voices of subsequent speakers nor broken the plumes of writers on local history. But we ought to be and must be fair. The speech of John Quincy Adams on that occasion was printed. In it one looks in vain for the words referred to. Indeed, the following words in the peroration would not let one even infer the words attributed to him: "Let us proceed, then, so to do; and here, in the presence of the vast multitude of the free citizens of the United States of America, of the State of Ohio, and of the city of Cincinnati, I do lay this cornerstone, invoking the blessing of Him in whose presence we all stand, upon the building which is here to rise," etc. (*Oration*, p. 65). If the words attributed to Mr. Adams had been uttered by him in 1843, they would have been, without a doubt, recorded in the files of the *Catholic Telegraph*, of that date, as the *Telegraph* summoned Mr. Adams to account for a gross misstatement to the effect that Galileo had been persecuted by the Inquisition, an institution, which, so Mr. Adams stated, had been founded by St. Ignatius Loyola. A boy in high school would be able to tell you that Ignatius Loyola lived in the sixteenth century only, whilst the Inquisition existed in the late Middle Ages. Surely, if the *Catholic Telegraph* would make capital of such ignorance on the part of Mr. Adams, it would not have hesitated to take

special guidance in 1859 and then entrusted to Father Brunner.⁸⁰ To accommodate the English-speaking Catholics of the Immaculate Conception church, the Passionist Fathers who came to Cincinnati in 1872 built the church of Holy Cross on Mt. Adams, a frame building which was dedicated on June 22, 1873.⁸¹ The second daughter of St. Philomena's in union with St. Francis de Sales' was St. Rose's congregation, which was organized in the East End on January 15, 1867. In the next month a lot 236 by 500 feet down to the Ohio river, on the southeast corner of Eastern avenue and Lumber street, was purchased from John F. Torrence for \$10,000. The first pastor was Father Ratte.⁸²

From the same two mother-parishes as St. Rose's arose the parish of St. Stephen's, at Eastern and Donham avenues, the great distance to church being the impelling motive for its organization by Father Engbers in 1867.⁸³ A daughter of St. Stephen's church in union with St. Jerome's at California is the church of Guardian Angels at Mt. Washington, where thirty families were organized into a parish in 1892 and attended by the professors of St. Gregory seminary.⁸⁴ The second daughter of St. Stephen's was the parish of Our Lady of Loretto, Linwood, where in 1903 seventy to eighty Catholic families were organized into a congregation by Father Lamping

him to task for that which would have shown greater virulence towards the Catholic Church in Cincinnati. Nowhere, however, is there to be found the slightest hint of this in the *Telegraph*. On the contrary, its first editorial mention of the subject is a denial. The story took form when the Passionist Fathers bought the Observatory in 1872, converted it into a monastery and built the church of Holy Cross adjoining it. When the church was dedicated on June 22, 1873, the story was taken up generally. It appeared in the daily papers as well. In its editorial on June 26, 1873, the *Telegraph* states: "The *Cincinnati Gazette* gave a characteristic account of the 'Catholic Ceremony' on Observatory Hill last Sunday, in its Monday issue. We think it is utterly false that John Q. Adams prophesied that no cross should ever be placed on that hill. We know it is utterly false that Archbishop Purcell registered an oath that this prophecy should fail." Archbishop Purcell was still alive when this note appeared, and we are inclined to believe, as our experience in other instances has taught us, that he prompted its insertion. Our conclusion, therefore, is that the story has no historical foundation. Despite the editorial of June 26, 1873, or perhaps rather in ignorance of it, the editor of the *Catholic Telegraph*, in August, 1895, takes Martin I. J. Griffin to task for his denial of a foundation to the story and enlarges much in trying to substantiate it. Needless to say, the article can not stand historical criticism.

80. *Catholic Telegraph*, August 27, 1859; *Wahrheitsfreund*, December 13, 1860, XXIV, 198-99.

81. *Catholic Telegraph*, April 11, 1872, and June 26, 1873.

82. *Catholic Telegraph*, XX XVI, No. 42, p. 4; *Souvenir Golden Jubilee*, St. Rose Church, Cincinnati, 1919.

83. *Catholic Telegraph*, XX XVI, No. 46, p. 4.

84. *Catholic Telegraph*, November 17, 1892.

of St. Gregory seminary. The town hall, which had been purchased by James Heekin, was transferred to the archbishop in that year and services begun.⁸⁵

Having thus considered the northern and eastern sections of the city, we turn now to the western section of the city as it developed into parishes from Holy Trinity parish. "Texas", as the section was known in which St. Joseph's church is situated, was organized into a parish from Catholics who attended Holy Trinity as well as St. John's church, by Father William Unterthiner, O.F.M., pastor of the last named church. A lot 96 by 200 feet at Linn and Laurel streets was purchased in March, 1846, and upon it was laid the cornerstone of a combination church and school on September 6, 1846. It was soon found necessary to build a new church, of which the cornerstone was laid on March 19th and the blessing performed on December 10, 1848.⁸⁶ Father Luers became the first pastor.

The first filial parish of St. Joseph's was St. Michael's in Storrs township, where forty-five persons organized themselves into a congregation in the early part of 1847 and drew up a constitution for the church.⁸⁷ A strip of property from Storrs to Sixth street was donated to the parish by Innocent Troenle, whilst two contiguous pieces of property were bought in April and May, 1847, for \$2,500 and \$3,000 respectively.⁸⁸ On the lots reserved for church purposes the cornerstone of the church was laid August 1, 1847, and the church was dedicated June 4, 1848.⁸⁹ Father Zoppoth was selected as the first pastor of the congregation.

The first filial congregation of St. Michael's was that of St. Lawrence on Price Hill, which was benefited greatly, though only temporarily, by the building of the seminary chapel

85. *Souvenir Tenth Anniversary*, Our Lady of Loretto Parish, Cincinnati, 1913.

86. *Catholic Telegraph*, XV, 102, 414; XVI, 94; XVII, 398; *Wahrheitsfreund*, IX, 244; X, 13, 124; XI, 350-51.

87. *Souvenir of Seventieth Anniversary*, St. Michael Parish, Cincinnati, 1917; Supreme Court of Ohio, *Church Case*, printed records, I, 75-79.

88. Deed of Anthony Donnesberger and others to J. B. Purcell, April 1, 1847, recorded Hamilton County Recorder's Office, Book 119, p. 410; deed of Thompson and Charles Neave to J. B. Purcell, May 27, 1847, recorded Book 122, p. 175; Supreme Court of Ohio, *Church Case*, printed records, II, 13; IV, pp. 55-58, exhibits 33 and 34.

89. Letter, Purcell, Cincinnati, December 8, 1847, to Leopoldine Association, Vienna (*Berichte*, 1848-49, X XI, 7); *Catholic Telegraph*, XVI, 246; XVII, 182; *Wahrheitsfreund*, XI, 466, 477.

of St. John Baptist in 1857. The new parish was not formally organized till 1868, when on July 13th a lot containing over an acre of ground was purchased for \$3,000 by Father Bonner.⁹⁰ In the following year Father Richter took charge and saw his efforts materialize in the dedication by Bishop Toebbe of a combination church and school under the invocation of St. Lawrence O'Toole on June 12, 1870.⁹¹

St. Lawrence church became in turn the mother of four parish churches on Price Hill, the first of which was the parish of Holy Family, organized on January 13, 1884, with Father John H. Menke pastor.⁹² As the people continued to move from the city to the suburbs, the western part of Price Hill grew to such extensions as to demand another Catholic parish in 1909, when St. William's parish was organized by Father Roth among 243 Catholic families who had until then worshipped at St. Lawrence church. The rapid growth of a new section at Overlook demanded another parish out of St. Lawrence and St. William congregations. The organization was effected in August, 1916, under the pastor, Father Joseph B. Mueller, and a temporary church dedicated on December 24, 1916. The fourth filial church of St. Lawrence congregation, the church of the Resurrection, was formed to the northwest of the mother-parish in 1919 by Father Grusenmeyer, who built a combination church and school.

The second offspring of St. Joseph's church was St. Augustine's, which was organized by Father Edward Purcell in 1852 as an English-speaking congregation. The cornerstone of the church, which was to serve likewise as a chapel for the Ursuline Sisters on Bank street, was laid on August 29, 1852, and the dedication occurred on October 16, 1853. Father Boulger was named as pastor. Failing of support, however, and with a great influx of German-Catholic immigrants, the congregation was made over to the German-speaking Catholics of the vicinity on June 14, 1857 for \$15,000, and Father Hengehold was made its pastor.⁹³ The growth of Camp Washington to

90. *Souvenir Golden Jubilee*, St. Lawrence Parish, Cincinnati, 1920; *Catholic Telegraph*, May 26, 1869.

91. *Catholic Telegraph*, 1870, XXXIX, No. 24, p. 4; Supreme Court of Ohio, *Church Case*, printed records, II, 813-24.

92. *Catholic Telegraph*, August 28, 1884; *Souvenir of Dedication of New Church*, Holy Family Parish, Cincinnati, 1916.

93. *Catholic Telegraph*, October 22, 1853; *Wahrheitsfreund*, XVII, 99; XX, 526.

the northwest of St. Augustine's necessitated the organization of Sacred Heart of Jesus parish in July, 1870, drawing not only from St. Augustine's, but also from St. Boniface's, Cummins-ville. A combination church and school was dedicated on December 18, 1870.⁹⁴ Father Joseph Goebbels became the pastor. The distance which the Catholics of Fairmount had to travel to attend either Sacred Heart church or St. Bonaventure's church, Lick Run, led to the organization of St. Leo congregation in 1886 under the presidency of Father Albrinck. The pastorate was entrusted to Father Varelman.⁹⁵

The third and last filial church of St. Joseph's in union with Holy Trinity church was formed in 1860 to the southwest, where numbers of Catholics had settled and found themselves inadequately provided for at the two churches. In February, 1860, Anton Donnesberger sold to St. Anthony's congregation a lot 205 by 192 feet on Budd street and 285 feet on Donnesberger street for \$25,000. Under the supervision of Father Ferneding a combination church, school and parsonage was built and made ready for dedication to St. Anthony on September 20, 1860. A church was begun the following year and dedicated on June 14, 1863.⁹⁶ The excessive crowding of St. Anthony's, St. Augustine's and St. Joseph's necessitated the erection in 1873 of a church to the north of St. Anthony parish. The organization was effected under the vicar-general, Father Otto Jair, and a combination church, school and parsonage built. Father Ullrich was appointed pastor of the new parish of St. Henry.⁹⁷

As a development in the western part of the city we have reserved for the last place the church of St. Peter, Lick Run, or as it is now known St. Bonaventure, though if we were to consider the time of its organization, we should have to place it even before St. Joseph's church. For the assertion in the *Souvenir Album* that there was a small church of St. Peter about a mile from the present St. Bonaventure church as early

94. *Catholic Telegraph*, XXXIX, No. 35, p. 5; *Jubilee Souvenir*, Sacred Heart Church, Cincinnati, 1914; *Year Book of Sacred Heart Parish*, January, 1919. *Souvenir Golden Jubilee*, October, 1920.

95. *Catholic Telegraph*, August 25, 1887; April 26, 1888.

96. Article, *Der erste Kunstgaertner von Cincinnati* in *Der Deutsche Pionier*, II, 3-4; *Catholic Telegraph*, XXX, No. 50, p. 4; XXXII, p. 196.

97. *Catholic Telegraph*, December 18, 1873; August 25 and September 1, 1892.

as 1844 is in all likelihood correct, since we have discovered in a deed of property that on January 1, 1845, John Weber and wife transferred to Francis Riess, John Beck and Joseph F. Riess, their associates and successors thirty-nine hundredths of an acre on Lick Run road for the benefit of the Catholic German congregation in Lick Run. On April 2, 1848, the congregation in a meeting decided to have the trustees deed over this property to John B. Purcell.⁹⁸ In 1866 the church began to be administered from St. Francis of Assisi church. Finding the church building going to ruins and situated at an inconvenient place, the pastor, Father Jacob Menchen, O.F.M., resolved to build a new church, which was begun in 1868 and dedicated in the next year to St. Bonaventure.⁹⁹

Having thus completed the consideration of the development of the English and German speaking congregations of Cincinnati, we turn to that of the other national churches and the church for the colored people in the city of Cincinnati. Of these the first to be organized was the church of St. Anne to take care of the colored folks of the city. The organization was begun in 1865 by Father Weninger, S.J., who collected \$4,000 for a church and school. On May 10, 1866, a lot was purchased on the north side of Longworth street, between Race and Elm streets, and there church services were held and classes taught. A change of site occurred in 1873 to New street, and again in 1908 to John street, between Richmond and Court streets.¹⁰⁰

A Dutch church was organized in 1852. The Lutheran church at the corner of Liberty and Walnut streets was purchased in the summer of that year and converted into a Catholic church, dedicated in honor of St. Willibrord. The parish obtained a Dutch priest for its pastor in May, 1853, when Father John Van Luytelaar, who later became a Redemptorist, arrived at Cincinnati.¹⁰¹

98. Deed, John Weber and others to Rt. Rev. J. B. Purcell, signed April 8, 1848, recorded September 18, 1866, Hamilton County Recorder's Office, Deeds, Book 329, pp. 559-561.

99. *Catholic Directory*, 1867; Sketch, Pater Jacob Menchen, in *Der Deutsche Pionier*, XIII, 192; *Catholic Telegraph*, September 9, 1868; *Souvenir Album*, St. Bonaventure Church.

100. Letter, Weninger, May, 1866, to Leopoldine Association, Vienna (*Berichte*, 1866, XX XVI, pp. 1-2); warranty deed, City of Cincinnati to Charles Driscoll, recorded May 10, 1866, Hamilton County Recorder's Office, Book 326, p. 235; *Catholic Telegraph*, April 11, 1866.

101. *Catholic Telegraph*, July 17, 1852; November 27, 1852.

The Polish parish, St. Stanislaus, was organized under the direction of the Franciscan Fathers, Father Candid Koslowski, O.F.M., beginning the organization in 1873 and buying the Lutheran church at the corner of Liberty and Cutter streets in March, 1875.¹⁰²

Efforts were made quite early to provide for the Italian immigrants to Cincinnati in the fifties and sixties. An attempt at organization was made in 1867, but it proved unsuccessful as Archbishop Purcell met with disappointment in his endeavor to have the Fathers of the Society of the Mission, London, take up the work in Cincinnati. Not until 1890, when Father Angelo Chiariglione gathered the Italians together for Mass in the basement of St. Peter's cathedral, and then in September of that year in St. Clara chapel at Third and Lytle streets, did affairs take a prosperous turn, culminating in the erection and dedication in 1893 of the Sacred Heart church on Broadway, between Fifth and Sixth streets.¹⁰³

The Syrian mission was begun upon the arrival of Father Kayata in February, 1910, and the parish was organized in December of that year, Mass in the Maronite rite being said for the congregation in the basement of Sacred Heart church on Broadway, Christmas day, 1910. Upon the advent of Father Tobias Dahdah, July 20, 1911, services were held in St. Thomas church for two years, until the church of the Atone-ment on Third street was given to him for the Syrians of Cincinnati.¹⁰⁴

The last of the national churches in Cincinnati is the church of St. Joseph of Nazareth at Liberty and Elm streets, though this property was bought only in March, 1919. In the beginning services were held by Father Neurihrer, Hungarian, in St. Stanislaus church, but new quarters were obtained in 1915 in the old convent of the Good Shepherd on Baum street. When the change was made to Liberty and Elm streets in

102. *Catholic Telegraph*, June 12, 1873; March 18, 1875.

103. Letter, Rev. Ae. Kirner, S.M., St. Louis, February 24, 1868, to Archbishop Purcell; same, London, England, December 5, 1868, to same (Cincinnati Archdiocesan Archives, Mount St. Joseph, Ohio); *Catholic Telegraph*, January 1, 1868; September 11, 1890; October 6, 1892; August 31, 1893.

104. *Catholic Telegraph*, February 17 and December 22, 1910.

September, 1919, the Franciscan Father, Sigismund Pirron, took charge.¹⁰⁵

Such has been the splendid growth in the city limits of that little frame church on Vine and Liberty streets in 1819. But it was to be the mother-church also of other churches in the county of Hamilton beyond the city limits, and of the other churches in the rest of the diocese. In the southwestern corner of the county, the first church to receive organization from Cincinnati traces its history back to the early thirties, when Father Henni, the pastor of the newly-formed Holy Trinity parish, visited and said Mass for the Catholics in Delhi township, though formal organization did not occur until about 1843, when a lot on Rapid Run pike was donated by Adam Emge for a church site and a log church dedicated the following year under the patronage of St. Stephen. The site was changed in 1853, when the new church was placed under the patronage of Our Lady of Victory.¹⁰⁶

The growth of lower Delhi, which is now within the corporation limits, caused the establishment of a filial parish of Our Lady of Victory in 1868, when a school house was built and dedicated to St. Aloysius. From this parish Father Scholl in 1886 organized the parish of St. Joseph, North Bend, to care for the Catholics of that village and the village of Cleves.

In the northwestern section of the county, the mother-parish, a filial of Cincinnati, was St. James parish, White Oak, which was organized in 1844 by Father Joseph Ferneding to care for the Catholics, mostly Germans, in the entire northern section of the county.¹⁰⁷ Its first filial parish, the Assumption, was established to the northeast at Mt. Healthy by the pastor Father Pabisch in 1854, to provide for the Catholics of that village and of Mt. Pleasant, who had to travel five and six miles in order to fulfill their religious obligations.¹⁰⁸ To the southwest, its second filial, St. John's, Dry Ridge, was organ-

105. *Catholic Telegraph*, December 17, 1914; September 16, 1915; March 27, 1919; May 15, 1919; September 11, 1919.

106. *Catholic Telegraph*, December 10, 1853; *Wahrheitsfreund*, XVII, 173; *Souvenir Seventy-fifth Anniversary*, Our Lady of Victory, Delhi, 1918; *Tägliches Cincinnati Volksblatt*, August 14, 1918, p. 4.

107. *Catholic Telegraph*, May 11, 1844; November 29, 1849; *Wahrheitsfreund*, XIII, 162.

108. Deed, Joseph Hackenger to J. B. Purcell, September 21, 1854, recorded Hamilton County Recorder's Office, Book 208, p. 6 (Supreme Court of Ohio, *Church Case*, records, IV, exhibit 25, pp. 31-32); *Catholic Telegraph*, October 21, 1854; August 11, 1855.

ized in 1860 by Father Stehle and was attended from Mt. Healthy up to 1867.¹⁰⁹ The neighboring parish to Dry Ridge, St. Aloysius at Bridgetown, was next organized by Father Stehle in 1866,¹¹⁰ and in the following year the parish of St. Bernard at Taylor Creek was founded.¹¹¹ Both of these parishes were then placed under the charge of Father George Veith, who resided at Bridgetown. The first filial parish of Bridgetown was St. Catharine's, Westwood, the organization of which was begun on January 1, 1902 by Father Ellerbrock of Bridgetown, and completed in 1903 by Father Ticken.¹¹² Out of this parish, as well as out of Bridgetown, was formed the parish at Cheviot, where the Catholics, after enduring many inconveniences of distance and bad roads in attending either of the above churches, were organized into St. Martin's parish by Father Auer.

The furthestmost parish in the northwestern part of the county of Hamilton was organized at Harrison from Cincinnati in 1851, when a large number of Catholics bought a lot of ground and began the building of a church, to be dedicated in honor of St. John the Baptist. Father Nicholas Wachter, O.F.M., first tended the parish.¹¹³

Passing over to the northern and northeastern part of the county, we find two parishes, which were to serve as mother-parishes, being organized in 1850, the parishes of St. Clement in St. Bernard and SS. Peter and Paul in Reading. The former resulted from the offer of a plot of ground and eight hundred dollars for church purposes to the Franciscan Fathers by Messrs. Joseph Kleine and J. B. Schroeder, who were planning the new village of St. Bernard and saw the advantage of having a church in the proposed village. The offer was accepted and a church begun in 1850.¹¹⁴ The other of the two churches was organized by Father Joseph Ferneding, and after its dedication in the following year was given in charge to Father Joseph Andrew

109. Deed, Samuel Bevis (Betscher?) to J. B. Purcell, March 13, 1860, recorded in Hamilton County Recorder's Office, Book 329, p. 416 (Supreme Court of Ohio, *ut supra*, IV, exhibit 21, p. 27); *Catholic Telegraph*, June 9, 1860.

110. *Catholic Telegraph*, XX XVI, No. 46, p. 4; XX XVII, November 4, 1868.

111. *Catholic Telegraph*, XX XVII, June 24, 1868.

112. *History St. Catherine Parish*, Westwood, 1914.

113. *Catholic Telegraph*, September 20 and October 4, 1851.

114. H. A. and MRS. KATE B. FORD, *History of Hamilton County*, p. 345; *Regula et Testamentum S. P. D. Francisci*, Pars III, Relatio, p. 15; *Catholic Telegraph*, June 29, 1850; November 29, 1851.

Stephan.¹¹⁵ In 1874 Father Kress, the pastor of Reading, organized a second parish in the village under the invocation of Our Lady of the Sacred Heart to be at the service of the English-speaking Catholics.¹¹⁶ From this second church in Reading Father Charles McCalleon organized the church of St. James in the neighboring village of Wyoming in 1886.

The pastor of SS. Peter and Paul visited also some Catholic families to the north of his parish in Glendale, and after the construction of the Cincinnati, Hamilton and Dayton railroad had caused an increased in the population of that village, Father Albrinck, the pastor of Reading in 1859, organized St. Gabriel parish at Glendale. The railroad yards situated to the east of Glendale and north of Reading caused an increase of population likewise at Sharon, where the church of St. Michael was organized by Father James Conroy in 1919.

From the two mother-parishes, St. Clement's and SS. Peter and Paul, arose the parish of St. Charles Borromeo in Carthage, where the Catholics, who had experienced the inconveniences of the distance of three and four miles to St. Bernard and Reading respectively, organized themselves in 1869 and under the supervision of Father Albrinck began at once the construction of a combination church, school and residence.¹¹⁷ From Carthage and St. Clement's, St. Bernard, seventy-five families at Elmwood Place formed the parish of St. Aloysius in 1887, and under the direction of Father Drufner of Carthage proceeded to build a combination church, school and residence at the northeast corner of Township avenue and Carthage pike.¹¹⁸ The distance which people living in Bond Hill had to travel to attend this parish in Elmwood Place or to Carthage or Norwood soon occasioned the church of St. Agnes at Bond Hill, which was organized in 1892 by Father Von der Ahe who was then stationed at St. Aloysius Orphan Asylum, Bond Hill.

To the northeast of Cincinnati a new subdivision, in which about 30 Catholic families had invested, was opened in 1884 by Messrs. Mills and Kline in West Norwood. To further the

115. *Catholic Telegraph*, May 31, 1851; *Geschichte der St. Peter und Paulus Kirche*, Reading, Ohio, 1901.

116. *Idem*, August 20, 1874.

117. *Souvenir Golden Jubilee*, St. Charles Borromeo Church, Carthage, 1919.

118. *Catholic Telegraph*, December 20, 1888; *Souvenir Dedication*, St. Aloysius Church, Elmwood Place, 1918.

enterprise lots for church purposes were donated by the two gentlemen, and shortly after, on August 31st, an organization, called the St. Joseph's Catholic Men's Society of Norwood, was effected and on October 6th incorporated. Under the guidance of Father Albrinck a combination frame church, school and parsonage was built and dedicated in honor of St. Elizabeth in 1886.¹¹⁹ The growth of Norwood southward rendered imperative a second congregation in 1906, when Father Frederick Gallagher undertook the establishment of St. Matthew's congregation. The third church of Norwood, SS. Peter and Paul, was organized by Father Bernard Beckemeyer in 1906 in North Norwood or Norwood Heights. The entire section to the northeast on Montgomery pike, was formed into a parish in 1891, when Father Albrinck organized St. John's church at Deer Park. When the Catholics at Pleasant Ridge became numerous enough, the church of the Nativity of Our Lord was founded by Father William J. Egan in 1917.

With the consideration of the development of the parishes in Hamilton county completed, we pass on eastward to the counties of Clermont, Brown, Highland and Warren, in which the parishes are to be traced to the mother-parish of St. Martin's, Brown county, the first filial parish of Cincinnati and the second parish, therefore, of the archdiocese. As early as 1820 several Catholic families had settled upon land thirty miles northeast of Cincinnati on the east branch of the Little Miami river. To make the colony prosper, Wm. Lytle, the proprietor, offered a tract of land to the Catholics for ecclesiastical purposes. Upon accepting the offer missionaries from Cincinnati visited the place occasionally, but not until 1830 did they undertake to organize a parish. This was done by Father Kundig, who was sent to St. Martin's sometime after his ordination in 1829, and in 1831 was completing the church which he had begun.¹²⁰ In the year 1837 the foundations of two filial parishes of St. Martin's were laid at Fayetteville and Arnheim in Brown county. The first of these, St. Patrick's, was organized under the guidance of the priest at St. Martin's,

119. *Catholic Telegraph*, October 6, 1886; September 18, 1890; October 31, 1912.

120. Letter, Roman Catholic Committee of Cincinnati, September 25, 1820, to Archbishop Maréchal, Baltimore (Baltimore Archives, Case 22, B 1; printed in *Catholic Historical Review*, IV, 30-31); *London Catholic Miscellany*, I, 475; *Catholic Telegraph*, 1831, I, 14.

Father Masquelet.¹²¹ From this filial church Father Daly in 1852 formed the parish of St. Mary's, Hillsboro, in the neighboring county of Highland, where ten to fifteen families wished to have more suitable quarters for religious services than were furnished in the home of a family, which had up till then been generously offered to Father Butler upon his visits to that town in 1849 and 1850.¹²² The pastor of Hillsboro, Father J. B. O'Donoghue, organized two filial parishes: one, St. Andrew's at Milford in 1854-55, though Milford strictly was in the territory of a parish other than Hillsboro, but had been attached to Hillsboro as a mission in 1853; the other, St. Benignus at Greenfield, where a church was built in 1857.¹²³ From Milford, Father J. B. O'Donoghue organized St. Columbanus parish at Loveland in Clermont county, the pastor of which in 1871 undertook to establish the congregation at Lebanon, but failed. The church at this last place, St. Francis de Sales, was finally organized in 1883 by Father Brinkmeyer.

The second of St. Martin's filial parishes, the foundations of which were laid in 1837, resulted from the zeal of the Catholic laymen at Arnheim, a village to the northeast of Georgetown in Brown county. Catholics resided there since 1827 and heartily welcomed the visit of a passing priest for the consolations of religion which it brought. Foremost in the community was Wendel Klein, who donated one-half an acre of ground, upon which a log church, dedicated in honor of St. Wendelin, was built in 1837. It was nearly fifty years before this mission was erected into a congregation under Father Mesmer in 1882.

The third and last filial of St. Martin's was the parish at Stonelick in Clermont county, which was formed to accommodate the French and German immigrants who had settled in that vicinity. Fathers Gacon and Cheymol of St. Martin's established the parish in 1840 when the log church of St. Philomena was dedicated.¹²⁴ This church was in turn the mother-parish of St. Louis church at Owensville, which was

121. *Catholic Telegraph*, August 31, 1837; October 9, 1841; *Wahrheitsfreund*, September 14, 1837; October 7, 1841.

122. *Catholic Telegraph*, November 13, 1852; July 30, 1853; *Illustrated History St. Mary's Church*, Hillsboro, Ohio, 1898.

123. *Catholic Telegraph*, XXVI, No. 42, p. 4; XXVIII, January 1, 1859; *Dedication Souvenir*, St. Benignus Church, Greenfield, Ohio, 1905.

124. *Catholic Telegraph*, October 31, 1840.

organized in 1856 by Father Stehle, who immediately began the erection of a brick church and completed it in 1859.¹²⁵

In the four counties now being considered there remain three parishes which were not, strictly speaking, filial parishes of any which we have considered: Morrow in Warren county, which is a filial of Xenia in Greene county; New Richmond in Clermont county; and Ripley in Brown county. The first will be considered in its relation to Xenia. St. Peter's in New Richmond on the Ohio was organized in 1849 and a church blessed in the next year.¹²⁶ As early as 1842, its neighbor at Ripley had a frame church, dedicated in honor of St. John the Baptist, although services were held therein only as rare occasions brought a priest to the village.¹²⁷ The invocation of the saint was changed subsequently to St. Michael.¹²⁸

The second filial church of the cathedral of Cincinnati outside the city of Cincinnati, the third parish in the archdiocese as it is at present confined to southwestern Ohio, bears a unique history in its organization. For in response to the preaching in 1829 of Bishop Fenwick and Father Mullon in the courthouse at Hamilton, Butler county, the inhabitants of the town, though there was but a solitary Catholic man in it, took up a subscription for the purpose of buying ground and building a Roman Catholic church in their midst. The ground was bought, the deed of conveyance was presented to the bishop, and a building to cost \$2,000 was begun in 1831. For some reason or other the building was not completed until 1836, when it was dedicated in honor of St. Stephen.¹²⁹ This church was to be the mother-church of the churches in the counties of Butler, Preble, Miami and Shelby (central part).

With the increase of German immigrants in Hamilton, Father Hallinan, the pastor of St. Stephen's in 1847, advised the formation of a second parish to satisfy the demands of the Germans of the town.¹³⁰ Accordingly, a society into which

125. *Idem*, December 20, 1856; July 23, 1859.

126. *Idem*, December 6, 1849; November 16, 1850.

127. *Idem*, June 25, 1842; *Wahrheitsfreund*, June 30, 1842.

128. *Catholic Telegraph*, January 18, 1865.

129. Letter, J. B. Clcteur, Secretary of Bishop Fenwick, Cincinnati, February 17, 1829, to Central Council of Lyons, France (*Annales*, IV, 510); *U. S. Catholic Miscellany*, February 20, 1830, p. 270; letter, Résé, Cincinnati, August 2, 1831, to Leopoldine Association, Vienna (*Berichte*, III, 6); *Catholic Telegraph*, V, 308, August 25, 1836.

130. Letter, D. M. Hallinan, Hamilton, May 31, 1847, to Bishop Purcell (Notre Dame Archives).

monthly dues were to be paid for the building of a church, was formed in July, 1847.¹³¹ But instead of building a church the German Catholics offered \$3,000 for St. Stephen's to the English-speaking Catholics, who then bought the Episcopalian church and had it dedicated to the Blessed Virgin Mary on July 23, 1848.¹³² The growth of the southern and southwestern part of Hamilton, with the ever increasing number of German Catholics, caused another division in St. Stephen's parish in 1865, when St. Joseph's church was organized by Father Nicholas Wachter, O.F.M., of St. Stephen's. In 1867, when the Franciscans gave up the church, with the building under roof and the tower partly built, Father Steinlage took charge and pushed the work to completion.¹³³

From St. Joseph's parish, three parishes were later to be organized, the first of them having been the parish of St. Veronica in 1894; the second, likewise in 1894, of St. Peter on the west side of the Great Miami river. Both of them were organized by Father Varelmann, the pastor of St. Joseph's, and both of them were given Father Proeppermann for their first pastor. The third parish, that of St. Anne, was organized in 1908 by Father Holthaus.

To St. Stephen's, Hamilton, must be traced also the parishes at Piqua, Sidney, Middletown and Oxford. When in the middle forties Father Hallinan was the pastor at St. Stephen's, he hearkened to the cry of religious distress as it was voiced in the upper Miami valley from Middletown, Piqua and Sidney. Short pastoral visits were then paid to those localities, and congregations organized later. Thus it happened that at Piqua thirty Catholic families were organized by Father Hallinan in 1844 and a church, to be dedicated under the patronage of the Blessed Virgin Mary, was built under his direction as well as that of Father James P. Cahill. To the latter the parish was entrusted in 1845.¹³⁴ In 1855, when the German immigrants at Piqua became numerous enough to have a separate

131. Letter, same to same, July 21, 1847 (Notre Dame Archives).

132. Letter, same to same, July 12, 1848 (Notre Dame Archives); *Catholic Telegraph*, July 27, 1848; *Wahrheitsfreund*, XI, 574.

133. *Catholic Telegraph*, XXIV, 244; XXXVI, No. 39, p. 5, September 18, 1867.

134. *Wahrheitsfreund*, VII, 404 (August 22, 1844); letter, D. M. Hallinan, Piqua, January 24, 1844, to Bishop Purcell (Archdiocesan Archives, Mount St. Joseph, Ohio); *Catholic Telegraph*, XV, 94 (March 12, 1846); *U. S. Catholic Magazine*, V, 231.

church, St. Boniface church was organized by Father Hemsteger. Under the direction of the two pastors at Piqua in 1858, Fathers Hemsteger and Kennedy, two congregations were organized south from Piqua at Troy and Tippecanoe City, where sites for churches were chosen and the buildings begun, to be dedicated in honor of St. Patrick and St. John Baptist respectively.¹³⁵

Continuing his apostolic mission further north, Father Hallinan organized the congregation at Sidney in 1844, purchased a frame church in 1845, and had it dedicated in honor of the Angels of Heaven.¹³⁶ The sole filial church of Sidney is the congregation at St. Patrick's, Shelby county, which was organized by Father Henneberry in 1862. The third of the towns visited by Father Hallinan was Middletown in Butler county. The congregation of Holy Trinity, however, was not organized by him, but by his successor in 1852, Father Kearney, who undertook the building of the church in the next spring.

To care for the German-speaking Catholics of the city a parish was organized in 1872 by the Franciscan Fathers, then in charge of St. Stephen's, Hamilton, by whom a church was begun in the summer of 1872 and, when completed, dedicated under the title of St. Boniface. This invocation was retained until 1882, when it was changed to St. John Baptist. In the early fifties there lived a number of Catholics to the north of Middletown at Franklin, where Father Terence Smith of Holy Trinity, Middletown, organized the congregation of St. Mary in 1854, though the congregation did not own a church until after the arrival at Middletown of Father Boulger, who built a frame church at Franklin.

The last of the filial churches of Hamilton, but more properly of St. Mary's church, since the organization occurred after the division of St. Stephen's, was Oxford in Butler county, where Father Kearney had visited in 1852, but where his successor, Father Jeremiah O'Connor, organized the parish, purchasing a house on the northwest corner of Poplar and Collins street, and dedicating it in 1853 under the invocation of the Blessed

135. *Souvenir*, Dedication St. Patrick Church, Troy, 1916; *Catholic Telegraph*, April 10, 1858; October 2, 1858; October 1, 1862.

136. Letter, D. M. Hallinan, Piqua, January 24, 1844, to Bishop Purcell (Notre Dame Archives); *Catholic Telegraph*, April 3, 1845.

Virgin Mary.¹³⁷ The same procedure was followed in the parish of the Visitation at Eaton in Preble county, which was visited first by Father Kearney in 1852, and organized by Father O'Connor in 1853.

The fourth mother-parish out of the city of Cincinnati within the present limits of the archdiocese was the parish of St. Augustine at Minster, Ohio, which became the first parish of the four counties of Shelby, Darke, Mercer and Auglaize. Here a colony of German immigrants, mostly from Münster, Westphalia, settled in 1831 under the guidance of Franz Joseph Stallo, after whom the settlement was named Stallostown. The settlement was entirely Catholic, so that when Bishop Purcell turned the steps of Father Horstmann northward in his diocese to seek lands for a settlement of the band of immigrants accompanying him from Germany, the arrival of the Father at Stallostown in December, 1833, brought indescribable joy to the former settlers, especially after Father Horstmann had sent a messenger to Father Collins at Dayton for the loan of church utensils necessary for the celebration of Mass. The Father tarried with them till Christmas day, when he set out for Detroit to make the necessary negotiations for property in Putnam county, where he located in 1834. From Glandorf, as he named the new town, he failed not to visit the mission at Stallostown and to form new missions at Petersburg and Wapakoneta. He visited Stallostown in 1834 and established the mission. Bishop Purcell visited it the same year and entered into an agreement with it on December 30th. But the organization of the parish occurred two years later on October 30, 1836, when a constitution was drawn up by Father Horstmann for the people, and signed by himself, by six chosen trustees, and by Father Francis Bartels, who had become the resident pastor of the congregation on September 21, 1836.¹³⁸ The congregation worshipped then in a log church, which had been built the previous year or perhaps even in 1834. When the constitution was drawn up, it also included a consideration of the neighboring settlement at St. John's, Maria Stein, which could receive the ministrations of the pastor

137. *Catholic Telegraph*, September 10, 1853.

138. Constitution of Church at Stallostown, 1836, in Latin and German (Notre Dame Archives).

of Minster, if it contributed to his support 100 of the 400 dollars to be collected by the people at Minster.¹³⁹ The offer was accepted and a log church constructed the following year. The second parish out of Minster was formed the next year on July 4, 1838, when fifty families which had been brought together at Fort Loramie, largely on account of the work to be had on the Miami canal, united to form the congregation of St. Michael.¹⁴⁰

The third filial parish of Minster was St. Rose's, about four miles west, where a log church was built in 1839 to take care of about seventy-eight families in the neighborhood. St. Rose's bore two new parishes, one St. Mary's at Casella in 1847, the other at St. Sebastian in 1851. The latter became a mother-parish in 1895, when the parish of the Most Precious Blood was organized at Chickasaw, and again in 1903 when Our Lady of Guadalupe parish was formed at Montezuma.

The fourth filial parish of Minster was founded at St. Henry, where twenty members were organized into a parish, and a frame church built by them in 1839. St. Henry parish was in time to be the mother-parish of others, among them being, first, the church of St. Mary at Philothea, which was organized in 1851 to obviate the difficulties of traveling over bad roads to attend church; secondly, the church of St. Francis at Cranberry Prairie, which was organized in 1858; and thirdly, St. Bernard's church, which was organized in 1874 out of St. Wendelin's as well as St. Henry's. To the first of the three belongs the distinction of having been the mother-parish of Holy Trinity church, Coldwater, which was established in 1867.¹⁴¹

The fifth filial parish of Minster was formed at Victoria, about two miles east of Ft. Recovery, where some German immigrants as well as former inhabitants of Perry county, Ohio, had settled and built a log church in honor of St. Joseph in 1839, though the church was not blessed until 1845. A distance of about ten miles to church caused a number of German Catholic families living northwest of St. Joseph's to organize themselves in 1852, and under the direction of Father

139. *Idem.*

140. Archives of St. Michael's Congregation, Fort Loramie (BIGOT, *Annalen der St. Michaelsgemeinde*, Ft. Loramie, 1769-1903, p. 140).

141. *Souvenir Golden Jubilee*, Holy Trinity Congregation, Coldwater, Ohio, 1918.

Albrecht, C.P.P.S., to build a log church, to be known as the church of St. Anthony of Padua. The same cause led to the formation in 1856 of the second filial church of St. Joseph's in union with St. Henry's, the church of St. Wendelin, northwest of St. Henry. Out of St. Wendelin's was organized in 1868 the parish of St. Paul, about three miles south of St. Wendelin's. The third filial parish of St. Joseph's arose in 1868, when difficulties, occasioned by the erection of a new church at St. Joseph's, caused twenty-seven families to organize the parish of St. Peter, just to the northwest of Victoria. The church of Our Lady, Help of Christians, at Fort Recovery, which was organized in 1880 to satisfy the Catholics of that town, is the last of the filial churches of St. Joseph's, Victoria.

A crowded church at Minster and bad mud roads leading thither caused the Catholics living one-half mile south and three miles west of Minster at Egypt, to form the congregation of St. Joseph of that place and to build a church in the year 1852.¹⁴² The seventh filial parish of Minster was formed in 1854 at St. Mary's, Ohio, where a frame church was built and dedicated to Our Lady of the Rosary. St. Mary's, situated at the eastern extremity of the Grand Reservoir, has the honor of having been the mother-parish of the town of Celina at the western extremity of the reservoir, where Father Dwenger, of St. Mary's, organized the congregation of the Immaculate Conception in 1864¹⁴³ and proceeded to the erection of a church. Out of St. Mary's was likewise formed the congregation of St. Patrick, formerly called St. Thomas, at Glynwood, where thirteen families were gathered together in 1860 and a frame church erected in the same year. The last filial parish of Minster was McCartyville, where Father Schunck, of Minster, formed a congregation of twenty Irish families into the parish of the Sacred Heart of Jesus in 1881.

The second foundation of Father Horstmann out of Glandorf was the congregation, now defunct, of Petersburg, Auglaize county, about one mile south of Freyburg and two and one-half miles northeast of Botkins. Here a log chapel was built in 1836, but just as in the case of Minster or Stallstown,

142. *Catholic Telegraph*, January 15, 1853.

143. Letter, Dwenger, December 20, 1864, to Bishop Purcell (Notre Dame Archives); *Catholic Telegraph*, XX XIV, 412.

the formal organization did not occur till later. It was on January 1, 1840, as the records of that church tell us, that the parish counting seventy-two families was organized by Father Horstmann. The church, blessed under the invocation of the Apostles Peter and Paul, was to serve as the central point for the German Catholics at Freyburg, Botkins and Rhine. But distance and mud roads, which became practically impassable in winter and rainy seasons, caused the Catholics of each of these places to build their own churches. The first church thus erected was the church of St. John Baptist at Freyburg in 1849;¹⁴⁴ the second was the church of St. Lawrence at Rhine in 1856-57; and the third was the church of the Immaculate Conception at Botkins, built in 1866, by the congregation which had been organized the previous year.¹⁴⁵ The people of the county-seat, Wapakoneta, likewise attended the church at Petersburg until 1839, when they built their own frame church, which was first served by Father Herzog, but received its greatest care from his successor, Father Navarron.

Father Louis Navarron was one of the French priests whom Bishop Purcell succeeded in recruiting in 1839 from the diocese of Clermont, France. Upon his arrival in Cincinnati in that same year, Bishop Purcell lost no time in dispatching him to the colony of French Catholics which had grown up about the present towns of Frenchtown, Versailles and Russia in Darke and Shelby counties. As none of the places alone could support a church, and to give opportunity to all, a site between Frenchtown and Russia was selected three miles northeast of Versailles in Darke county, where a log church was built and dedicated to God on December 4, 1840, under the patronage of St. Valbert, a saint chosen to gratify the donor of the ground, Mr. Maréchal.¹⁴⁶ The history of Petersburg in Auglaize county was, however, to be repeated here, each one of the three towns erecting independent churches, and the mother-church abandoned. From the very beginning the inconvenience of attending the church of St. Valbert was felt, not only by the people at Russia in Shelby county, but by Father Navarron himself, who divided the one room in which he lived into a

144. *Catholic Telegraph*, XVIII, 378.

145. *Idem*, XXV, June 20, 1866.

146. Letter, Navarron, Shelby County, November 27, 1839, to Bishop Purcell (Archdiocesan Archives, Mount St. Joseph, Ohio).

chapel and a living room, and therein celebrated Mass on week-days. A small cemetery had been started on the farm where Father Navarron lived, and where Mr. Jean Jacques Débrosse, the owner of the farm, intended that a chapel should be built some day. That day occurred in 1846 when the people at Russia built the log church which was dedicated that year under the invocation of St. Remy. The parish may be said, however, to have been definitely established in 1850, when the following boundary line was set up to divide the two parishes of St. Remy, Russia and Holy Family, Frenchtown: "the county road running from Berlin, Shelby county, to St. Valbert's church, then to the junction of the aforesaid road with Sydney's to Versailles road (half a mile from Versailles town, east), then to Stillwater river, by a straight line to Stillwater river, south". Thus the old church of St. Valbert and the town of Versailles were included in the parish of Holy Family, Darke county.¹⁴⁷ What has been said of St. Remy, Russia, applies of course to Holy Family parish at Frenchtown, for this congregation also proceeded in 1846 to erect a log church. The third town bought the Baptist church, which it dedicated to God in honor of St. Denis, to replace the one of St. Valbert in 1864.¹⁴⁸ St. Valbert's as a consequence became isolated, and the cemetery there today marks the historic spot.

The zeal of Father Navarron carried him northwest, northeast and southwest from the church of St. Valbert's. Everywhere his ministrations were anxiously awaited and joyously received, whilst in some places small log churches soon arose as testimonies to the love of souls of this missionary. To the northwest and to the northeast he visited alone all the parishes in Mercer and Auglaize counties, which had suffered the loss of the services of the priest at Minster. To the southeast he visited near Greenville, where he found about twelve poor German Catholic families, among whom was Mr. Carron who had taken the chief part in building a chapel at the place even before Father Navarron's arrival in November, 1839. The chapel had not been blessed and contained no altar.¹⁴⁹ This log

147. Letter, Navarron, Piqua, February 8, 1850, to Bishop Purcell (Archdiocesan Archives, Mount St. Joseph, Ohio).

148. *Catholic Telegraph*, XX XIII, 332.

149. Letter, Navarron, Shelby County, November 27, 1839, to Purcell (Archdiocesan Archives, Mount St. Joseph, Ohio).

church was to serve for many years, however, before the parish was formally organized in the town in 1863, the United Brethren meeting house having been purchased and dedicated in that year.¹⁵⁰

To the northeast of St. Valbert's, Father Navarron visited the town of Newport in Shelby county, where he was in January, 1842, but where no church was built till 1858, when the people built the church, it seems, without any particular ecclesiastical guidance. Two later establishments in the northeastern corner of Darke county, filials of St. Valbert's, were the church of St. Louis at North Star, which was organized in 1892,¹⁵¹ and the church of St. Nicholas at Osgood, which was organized in 1906.

A parish which has a genesis different than the ones we have been considering is that of St. Aloysius, Carthagena, Mercer county, where Catholic families settled about the St. Charles seminary and became so numerous in 1861 as no longer to be able to be taken care of comfortably in the chapel of the seminary. Accordingly, the parish of St. Aloysius was founded at the seminary, and the parish fully organized in 1865.

The seminary at Carthagena is the seminary of the priests of the Congregation of the Most Precious Blood. To these Fathers, who came to the archdiocese in 1844 and took up the work where Father Navarron left off in Mercer and Auglaize counties, the greatest credit is due, as by their zeal they have so well cultivated the vineyard of the Lord entrusted to their care that one can scarcely be in any part of the territory without being able to perceive a church spire directing one's thoughts heavenward.

Having considered thus far the organization of the parishes in the western part of the archdiocese, we pass to the consideration of the eastern part, where the churches in the two towns of Dayton and Chillicothe served as mother-parishes, the former of the northeastern district, and the latter of the southeastern district.

In the letter of Father Navarron mentioned above, Father Collins had been visiting Dayton in December, 1833, prepared

150. Letter, J. N. Thisse, Piqua, February 6, 1863, to Purcell; same, June 26, 1863, to same (Archdiocesan Archives, Mount St. Joseph, Ohio); *Catholic Telegraph*, XX XII, 268.

151. *Souvenir Silver Jubilee*, St. Louis Church, North Star, Ohio, 1917.

with the requisites for the celebration of Mass, since it was the loan of these which prompted the letter. The real founder of the first church in Dayton, however, was Father Emmanuel Thienpont, who in 1835 was collecting money in Dayton to erect a church on a lot 96 by 166 feet that had been given to the bishop by Mrs. Prudence Pierson. As in Hamilton, the Protestants came to the assistance of the Catholics, and that not unstintingly, as \$1,300 had been donated by them in 1835.¹⁵² It required two years, however, before the church could be dedicated to God under the title of Emmanuel.¹⁵³ All the churches in Dayton and the counties of Montgomery, Greene, Clarke, Champaign, Madison, Logan, Hardin and Marion are to be traced back to this church.

In Dayton itself, the first filial church was that of St. Joseph at Second and Madison streets, which was organized in 1846 by Father Patrick O'Mealy to care for the Irish families in the eastern part of the town. These families found the distance to Emmanuel church rather great, and the necessity of German sermons for some of the people of Emmanuel an inconvenience to themselves.¹⁵⁴ With the growth of East Dayton and the settlement there of a great number of German Catholics who had to frequent Emmanuel church, a combination church, school and parsonage was begun in 1859 by Father Schiff in the newly organized parish of St. Mary's.¹⁵⁵ Only one year later the third filial church of Emmanuel was organized, likewise in the eastern section of the city. Father Goetz was given charge of the organization, and had the church, which was dedicated to the Holy Trinity, completed in 1861.¹⁵⁶ The next filial church out of the territory proper to Emmanuel church was St. John's church in Edgemont, which was organized in 1891 by Father Charles J. Hahne in the formation of the St. John's Church Building Society, though a church was not built and accepted by the archbishop until 1893, when Father Franz was placed in charge of the parish. The last filial parish

152. *Catholic Telegraph*, IV, 317.

153. *Catholic Telegraph*, VI, 414; *Wahrheitsfreund*, I, 157.

154. Letter, Patrick O'Mealy, Dayton, November 18, 1846, to Purcell (Archdiocesan Archives, Mount St. Joseph, Ohio); *Catholic Telegraph*, XVI, 230; XVIII, 22.

155. *Catholic Telegraph*, XXVIII, April 30, 1859; *Berichte der Leopoldinen Stiftung*, XX XVI (1866), pp. 72-73.

156. *Catholic Telegraph*, XXX, August 24, 1861.

of Emmanuel's was that of St. James, which was begun to the southwest of Emmanuel in 1919 by Father Kock.

The first of the filial churches of Emmanuel's to become a mother-church was St. Joseph's, whose excessive membership occasioned the organization in 1883 by Father Hugh J. McDewitt of the Sacred Heart church, west of Emmanuel's. Soon after this Holy Trinity church became a mother-parish. For it was to relieve the congestion of this church and to facilitate the attendance of children at school without endangering their lives on their way to school that Holy Rosary parish was formed in 1887 by Father Frohmiller.

The more recent parishes generally have been formed out of the territory which was attended from several of the older parishes. Of these, Holy Angels in the southern part of the town was formed in 1901 by Father Neville from members who had frequented, or for one reason or another had ceased to frequent one of four churches, Emmanuel, St. Joseph, St. Mary and Holy Trinity. Holy Family parish in the extreme east end of the city was formed in 1905 to provide church facilities, and particularly school accommodations for the children of one hundred and ninety-four families of that district.¹⁵⁷ In the middle of the year Father Downey began the establishment of the parish. Next, in 1911 followed the organization by Father Gallagher of Corpus Christi church from the three parishes of Emmanuel, St. Joseph and Sacred Heart. From St. Mary's parish was formed the parish of St. Anthony in 1913 by Father Francis Kuenle, and then, from the three parishes of Emmanuel, Sacred Heart and Corpus Christi was formed the parish of St. Agnes in Dayton View by Father Sailer in 1915. The last of the churches in Dayton, that of the Resurrection, in the extreme western section of the city was organized by Father Stich in the fall of 1920.

In recent years the industries of Dayton have attracted a great many foreign immigrants, for whom it became necessary to found national churches. Thus St. Adalbert church was founded in 1902 by Father Strzelczok for the Polish Catholics; Holy Name church, the beginnings of which may be traced to Father Luebbermann, who organized a Holy Name Society among the Hungarians in 1895 to provide

157. *Souvenir Tenth Anniversary, Holy Family Church, Dayton, 1915.*

eventually for a church, was founded in 1906 by Father Sommer; Holy Cross church was established for the Lithuanians in 1914 by Father Gricius; and lastly, St. Gabriel's church was founded for the Roumanians in 1916 by Father Popo-Lupu. At Dayton there is likewise a National Military Home, to which a Catholic chaplain has been assigned since 1892, though from the beginning of its existence at Dayton in 1867, Catholic priests visited the Home in an unofficial capacity to minister to the religious needs of the Catholic soldiers.

This is indeed quite a different picture of Dayton than that which was drawn by Father Baraga in 1831 when he visited there with Bishop Fenwick. He tells us that at Dayton he found "some lazy Catholics". He celebrated Mass in a private Catholic home, and gave a talk from a Protestant pulpit.¹⁵⁸ Were he to come back today he would find nineteen churches in the town, frequented by people who have become known for their progressive spirit.

Besides being the mother-church of Dayton, Emmanuel church must likewise be credited with the honor of having been the mother-church of the northeastern section of the archdiocese. For, from it between the years 1844 and 1849 Father Juncker was wont to visit the Catholics who had settled at Springfield in Clarke county. Their number grew to such proportions in the late forties, that ground was purchased in 1848 for a church, and in the following year the complete organization of the parish occurred under Father Kearney, who built the church. The church, which bears the name of the Archangel Raphael, was dedicated in 1850.¹⁵⁹ To care for the German-speaking Catholics of the town the parish of St. Bernard was organized in 1861, and when in 1882 St. Raphael's could not conveniently accommodate all the English-speaking Catholics in Springfield, the parish of St. Joseph was organized in the southeastern part of town by Father Sidley, the pastor of St. Raphael's.

To St. Raphael's belongs the honor also of having been the mother-parish of the churches at Xenia, Urbana, Yellow Springs and London. At Xenia, where ministerial visits had

158. Letter, Baraga, Arbre Croche, August 22, 1832, to Leopoldine Association (*Berichte*, 1832, IV, 7).

159. *Catholic Telegraph*, XIX, December 14, 1850; *Souvenir Golden Jubilee*, St. Raphael Church, Springfield, 1899.

been paid to the Catholics by the pastors of Dayton and Piqua in the forties, Father Kearney began to organize a parish in 1849. But success attended the efforts of neither Father Kearney nor his successor, Father Howard. It required the appointment of a resident pastor, Father Blake, to put spirit into the inhabitants for the erection of St. Brigid's church in 1852.¹⁶⁰ Father Blake's zeal would not allow him to be confined to Xenia, and his ministrations were given far and wide in this territory, Morrow in Warren county, at present a mission of West Chester, Butler county, owing its organization to him in 1852.¹⁶¹ Nor did his zeal abate with age, as in 1872 he founded and built the church of St. Augustine at Jamestown to provide for twenty families living within a radius of seven or eight miles of that town.¹⁶² It was he, too, who first visited and tried to organize the churches at Wilmington in Clinton county and Washington Court House in Fayette county, though only later, in 1866, were churches built in these towns; St. Columbkille's at Wilmington and St. Colman's at Washington C. H. At Urbana, where many Irish immigrants had made their homes owing to the work which was to be obtained in the construction of railroads in the vicinity, Father Kearney, of Springfield, began the organization of St. Mary's church, though here, too, the real work of organization and the building of the church was done by Father Grogan, who was appointed resident pastor in 1853.¹⁶³ It was as a mission from Urbana that St. Patrick's church was organized in 1852 at Bellefontaine, though the band of Catholics of that town had been gathered together in 1849 and had been visited regularly, first from Springfield and then from Urbana.¹⁶⁴ A similar story may be told of the parish of St. Mary's at Marion, which developed into a parish from having been a mission of Bellefontaine in 1854, though visits had been made from Columbus at

160. *Catholic Telegraph*, XXI, June 12, June 19 and November 6, 1852; *Souvenir*, St. Bridget's Church, Xenia, 1898.

161. Letter, Thomas Blake, Xenia, December 19, 1852, to Purcell (Archdiocesan Archives, Mount St. Joseph, Ohio); *Catholic Telegraph*, XXII, August 13, 1853.

162. Letter, Blake, August 29, 1872, to Purcell (Archdiocesan Archives).

163. *Catholic Telegraph*, XXII, June 4, 1853; *Official Service Book*, St. Mary's, Urbana, 1914-1919.

164. *Catholic Telegraph*, XVIII, 386, December 6, 1849; letter, Rev. Thomas Sheehan, December 27, 1852, to Bishop Purcell (Archdiocesan Archives, Mount St. Joseph's); *Illustrated History*, St. Patrick's Church, Bellefontaine, 1899.

regular intervals as early as 1844.¹⁶⁵ To the zeal of Father John Mackey, who arrived at Marion in 1865, is much of the organization in Marion county due; for in 1869 Bishop Purcell blessed the churches of St. Joseph and St. Lawrence, which had been organized in that year by Father Mackey to care for twenty and fifteen families of railroad workers at La Rue and Caledonia, respectively.¹⁶⁶

Here we must assign a place to the parish of the Immaculate Conception at Kenton in Hardin county. The first attempt at organization occurred in 1849, when a lot for a church was donated to the Fathers who visited the town from Tiffin and Seneca county.¹⁶⁷ No organization resulted, however, until after other visits by priests from Bellefontaine, Sidney and Wapakoneta. It was Father Henneberry who succeeded in having a church built at Kenton in 1864.

The third filial parish of St. Raphael's, beyond the limits of Springfield, was the church of the Assumption, later known as St. Paul's, at Yellow Springs, where after many previous visits to the Irish immigrants who had settled there, a parish was organized and a church built in 1856 by Father Howard.¹⁶⁸ During the same year Father Howard built a frame church for the parish of St. Patrick, London, which he had organized that year, but which, too, had had services by other priests before him, notably by Father Blake of Xenia. Two filial churches are to be accredited to this last church: one, St. Charles Borromeo's at South Charleston, established in 1865, and the other, SS. Simon and Jude at West Jefferson in 1866, both by the pastor of London, Father John M. Conway.

There is one county, that of Union, in this northeastern section of the archdiocese, which does not owe the genesis of its parish churches directly to Springfield or Cincinnati, but only indirectly to Cincinnati through Columbus and Delaware. The county seat, Marysville, was organized as a parish in 1865 by Father Fehlings, the pastor of Delaware, and dedicated under the title of St. Peter, though it is known now as Our

165. *Catholic Telegraph*, XIII, January 13, 1844; letter, John F. McSweeney, Bellefontaine, January 11, 1860, to Purcell (Archdiocesan Archives, Mount St. Joseph, Ohio); *Souvenir*, St. Mary's Church, Marion, 1898.

166. Letter, John M. Mackey, February 23, 1869, to Purcell (Archdiocesan Archives, Mount St. Joseph); *Catholic Telegraph*, XXXVIII, September 29, 1869.

167. *Catholic Telegraph*, XVIII, 386, December 6, 1849.

168. *Catholic Telegraph*, XXV, No. 35, p. 4; XXXIII, 270.

Lady of Lourdes. Being a great agricultural center, the villages have not grown much in population and six or seven mission churches only resulted. These received spiritual ministrations from Delaware, Marysville and Urbana. One of them, Plain City, was given rank as a parish in 1904, but lost it again in 1909. The title was transferred to Sacred Heart church at Milford Center in July, 1917.

Such has been the splendid growth of the seed sown at Springfield from Emmanuel church, Dayton. Two other towns within a radius of ten miles from Dayton may also be traced back to Dayton. One of these, Miamisburg, ten miles south of Dayton, where many German immigrants had settled in the beginning of the thirties and where Father Baraga had found some Catholics in 1831, was formed into a parish in 1852, when a church was dedicated under the patronage of St. Michael. The parish now bears the title which it received in 1881 of Our Lady of Good Hope.¹⁶⁹ The other of the two towns, Osborn, distant ten miles east of Dayton, was organized as a parish by Father Charles H. Hahne in 1868.¹⁷⁰ The construction of the immense dam to care for the floods at Dayton in annihilating the old town of Osborn, has borne along with it the closing of the doors of the parish church.

The last of the mother-churches in the present jurisdiction of the archdiocese of Cincinnati is the church of St. Mary, which was organized at Chillicothe in 1837. There were Catholics in the town much earlier indeed, but some of them had become apostates and heretics from want of attention. As belonging to this class Bishop Flaget, who visited the place on his way to Baltimore, singled out for particular mention a Mr. Lamb, the owner of a great cotton factory, and a young Spaniard, a cigar maker by trade.¹⁷¹ But it was not long before Catholics who were earnest in their faith came to Chillicothe, and since Chillicothe lay on the only road to Kentucky at that time, many was the visit which it received from passing mis-

169 Letter, Baraga, Arbore Croche, August 22, 1832, to Leopoldine Association (*Berichte*, 1832, IV, 6); *Catholic Telegraph*, June 10, 1880; July 14, 1881.

170 Letter, Charles Hahne, Dayton, July 28, 1868, to Archbishop Purcell; same, April 10, 1869, to same (Archdiocesan Archives, Mount St. Joseph's); *Catholic Telegraph*, XX XVIII, August 25, 1869; *Souvenir Golden Jubilee*, Church of Mary Help of Christians, Osburn, 1918.

171. Journal of BISHOP FLAGET, 1812 (*American Catholic Historical Society Records*, XXIX, 246).

sionaries. Not until 1837, however, was the parish established, as it was in that year that Father Juncker bought the Episcopalian church on Walnut street and had it dedicated to God under the especial patronage of Mary. When the congregation grew to such proportions in 1845 that the church could no longer contain the members, a church was built on a new site and placed under the invocation of St. Peter. But with continued growth it was thought advisable to divide the congregation in two; as a consequence, the English-speaking Catholics went back to the old church in 1849, when with Father Carrell, S.J., as their pastor they began the St. Mary's parish which exists today.¹⁷²

There is little territory within the present limits of the archdiocese in which Chillicothe served as the mother-church. More could be said of her fruitfulness in the diocese of Columbus, upon the boundary of which she is situated. In the county of Adams and in the western halves of the counties of Scioto, Pike, Ross and Pickaway, there is but one other organized parish, at Otway in Scioto county, and it is to be noted more as serving for the residence of the pastor of Otway, McCullough and Pond Creek missions in Scioto county. The territory is not thickly settled, and there is little prospect of it ever being so, since its natural and commercial advantages are very limited.

If we were to generalize on the method which was followed in starting new congregations, we should say that in the beginning the missionaries went out seeking the "lost sheep". Catholics had settled in various parts of the state of Ohio, but for want of ministers had lost the faith or were unable to practise it. These were then renewed in the faith and parishes organized to be served on the occasional visit of a priest. With the opening of better roads, canals, and railroads German and Irish immigrants flocked to Ohio, settling generally along the new thoroughfares. Here they were visited by a priest who lived in the neighborhood, Mass was celebrated in a private house, the visits became more frequent, definite Sundays of the month were determined as days when the priest would

172. *Catholic Telegraph*, VI, 333; *Berichte der Leopoldinen Stiftung*, XIX, 86; *Wahrheitsfreund*, VIII, 349; X, 4-5; *Historical Sketch of the Catholic Church in Chillicothe, Ohio*, 1896.

come, the number of the Catholics increased, and finally a parish church was built, to be served first as a mission and then as a parish by a resident priest. In many instances provision for increase was made in that a parochial school was begun contemporaneously with the church, or a combination church and school constructed. Stability was thus given to the parish, for when the children grew up, they were ready to assume the places of their parents and continue in the discharge of their spiritual obligations.

We might make another study of the development of the parishes from a statistical point of view. In 1821, when the diocese of Cincinnati was established, there were but five or six congregations in the entire state of Ohio, and but one in the present archdiocese, at Cincinnati. Upon the advent of Bishop Purcell in 1833, there were sixteen parishes in the entire state, and of these, three were within the present boundaries of the diocese: Cincinnati, St. Martin's, Brown county and Hamilton, Butler county. In 1846 there were seventy churches and about fifty missions in the entire state, with a Catholic population of 70,000, served by seventy-three priests. The creation of the diocese of Cleveland in the following year reduced the number of churches in the Cincinnati diocese to fifty, the number of stations to ten, the population to 50,000 and the number of priests to fifty-seven. In 1867 there were one hundred and fifty-four churches and sixty stations for a population of about 150,000, served by one hundred and fifty-nine priests. This was reduced the following year, when the diocese of Columbus was formed, to 115 churches, 42 stations, 13 chapels and a population of 139,000 Catholics, served by 135 priests. In 1883, the year of the death of Archbishop Purcell, there were 157 churches, 32 chapels, 26 stations, and 189 priests attending a population of 150,000. In 1904, the year of the death of Archbishop Elder, there were 151 churches with resident pastors, 30 missions with churches, 20 stations, and 52 chapels to accommodate a population of 200,000 Catholics, served by 294 priests. In 1920 there were 186 churches with resident priests, 33 missions with churches, 15 stations and 63 chapels, for a population of about 210,000, served by 391 priests.¹⁷³ This of itself is sufficient to inspire admiration and wonder,

173. Statistics taken from the respective issues of the *Catholic Directory*.

when we reflect upon the condition of the diocese of Cincinnati one hundred years ago; but we are astounded when we compare those humble beginnings in 1821 with the present status of the Catholic Church in the entire state of Ohio, the original Cincinnati diocese. There are now within the state 590 churches with resident pastors, 126 missions with churches, more than 51 stations and 99 chapels for a population of 877,074 Catholics, who are served by 1,146 priests.

Many, indeed, were the sacrifices which the faithful offered, to build up such a wonderful parochial establishment in the state. Many, too, were the labors performed, journeys undertaken, hardships endured and self-abnegations imposed by a devoted clergy. In 1827 a communication from Cincinnati to the *U. S. Catholic Miscellany* stated that "the missionaries of this Diocese have no fixed salary. They content themselves with the trifling collection made in the church on Sundays, the produce of the farm of St. Joseph's, or what little the faithful are able or willing to spare. . . . To convey an idea of the fatiguing duty of the missionaries in Ohio in 1826, it has been ascertained by correct computation, that two Dominican missionaries, between the beginning of May, 1826, and the end of December, 1826, traveled on horseback 2,500 miles, exposed to heat and cold."¹⁷⁴ Neither did these priests revel in luxuries at their homes, as the following list of articles, which were lent Father Kundig when he was sent out to the mission at St. Martin's, eloquently testifies:

Note of effects given to Mr. Kundig. Articles lent to Rev. Mr. Kundig for the mission of St. Martin's:

Plates—8	Pillow-cases—2	Cotts—2
Knives and Forks—4	Towels—3	Beds—2
Tablespoons—4	Small Pot—1	Drawer—1
Bowls—2	Chalice—1	Chairs—4
Saucers—2	Chasuble—2	Oil Stock—1
Tea-spoons—2	Albe—1	Two Chairs—2 ¹⁷⁵
Sheets—4	Matrasses—2	

The great need in those early days was priests. Both Bishop Fenwick and Bishop Purcell sent out cries for help. When Bishop Fenwick took charge of Ohio as bishop in 1822,

174. *U. S. Catholic Miscellany*, February 24, 1827, p. 246.

175. Original note, Archdiocesan Archives, Mount St. Joseph's.

he brought three priests with him into the diocese. Others from Kentucky followed in their wake, but in 1828 after the death of Father Hill, the vicar-general, there were but four priests left in the whole diocese.¹⁷⁶ In 1833 there were nineteen priests in the diocese, ten diocesan, eight Dominicans and one Redemptorist,¹⁷⁷ a number which was very shortly to be reduced to fourteen, all told.¹⁷⁸ In 1840 when the diocese counted 35 priests, 50 additional clergymen could have found ample employment in Ohio.¹⁷⁹ In 1843 the priests in the diocese numbered 50, among them being 9 Americans, 12 Germans, 11 French, 10 Irish, 4 Italians, 3 Belgians, and 1 Spaniard.¹⁸⁰ In 1856, despite the loss of twenty priests in the erection of the diocese of Cleveland in 1847, Cincinnati ranked second to Philadelphia in the number of its priests, there having been in that year 110 priests in the Cincinnati archdiocese.¹⁸¹ In 1865, when there were 163 priests in the archdiocese, Archbishop Purcell wrote:

"One of the heaviest cares that we have borne in the office imposed on us by Divine Providence, was that of providing for this diocese a sufficiently numerous body of saintly, learned and devoted priests. For this purpose we have spared no pains. We have incurred debts. We have written innumerable letters. We have made repeated voyages to Europe and knocked as suppliants at the doors of bishops and Seminaries. Had we succeeded to the extent of our wants and wishes, we would have, today, more priests and churches, and there would be fewer souls lost, and more saints in heaven."¹⁸²

Two years later, when he had 80 students in the seminary, of whom all save one was for the Cincinnati archdiocese, the archbishop wrote in a more happy strain "that diocesan vocations are as many, we thank God, as the wants of the diocese require".¹⁸³

176. Letter, Rev. J. I. Mullon, Cincinnati, October 7, 1828, to Rev. J. M. McCaffrey, Emmitsburg (Archives Mount St. Mary College, Emmitsburg).

177. Letter, Résé, Detroit, November 9, 1833, to Leopoldine Association (*Berichte*, 1835, VII, 1).

178. *U. S. Catholic Almanac*, 1833, p. 51.

179. Editor, *Catholic Telegraph*, May 16, 1840.

180. Letter, Purcell to Association of Propagation of Faith, Lyons (*Annales*, 1843, XV, 365).

181. *Catholic Almanac*, 1857.

182. Letter, Purcell, May 29, 1865, to Clergy and Laity (*Catholic Telegraph*, XXXIV, 180).

183. *Catholic Telegraph*, 1867, XXXVI, No. 7, p. 4.

Whilst the exertions of these priests were great and their sorrows many, God in his Providence allowed them not unfrequently to be mingled with great spiritual consolation. We shall single out but a few instances. In 1846, when Bishop Hailandière of Vincennes was in Cincinnati on his way to the Provincial Council of Baltimore, he assisted Bishop Purcell on the afternoon of May 3d to administer the sacrament of Confirmation in St. Peter's cathedral to 795 persons, among whom many converts were to be found. The administration of the sacrament occupied them till 6 o'clock in the evening.¹⁸⁴ In the following year, on the occasion of the Jubilee proclaimed by the Holy Father, the number of persons who received Holy Communion in the city of Cincinnati exceeded twelve thousand. In that year there were at Cincinnati more Catholics than had been the total population of Cincinnati in 1832.¹⁸⁵ On December 31, 1848, upon the close of a mission conducted by the celebrated Jesuit missionary, Father Weninger, in St. John's church, Cincinnati, five thousand persons approached the Holy Table, there being among them fifteen hundred married men. A few months later one thousand young men received Holy Communion upon one day in the same church. The bishop himself helped to distribute Communion, taking two hours to do it. On this occasion, the bishop could not restrain the emotions of his pious soul, and during the administration of the sacrament wept tears of joy.¹⁸⁶

As the complement of this chapter we have prepared several lists of the parishes and priests of the archdiocese. These lists may be found in the *Appendix*.

184. *Idem*, XV, 150, May 7, 1846.

185. *Idem*, XVI, 126, April 22, 1847; letter, Purcell, May 1, 1847, to Association of Propagation of Faith, Lyons (*Annales*, 1847, XIX, 524).

186. *Catholic Telegraph*, XVIII, 6, January 4, 1849; *Annales*, XXIII, 106-107; letter, Unterthiner, Cincinnati, August 2, 1850, to Leopoldine Association, Vienna (*Berichte*, 1851, XXIII, 62).

CHAPTER V

ECCLESIASTICAL PROPERTY



THE wonderful development in the archdiocese which we have just depicted was due, not only to the zeal of the chief shepherds of the flock, nor alone to the activities of the many shepherds guarding the flock throughout the archdiocese, but in great part also to the pecuniary sacrifices offered by the faithful both within and without the archdiocese. Indeed, without this hearty cooperation of the generous Catholic, such a wonderful growth would not have been possible, for in the beginning, the ecclesiastical property of the diocese was inconsiderable. We have read in a previous chapter of the extreme poverty and dire needs of the first apostolic bishop of Ohio. "When I was made bishop," wrote Bishop Fenwick to Father Badin, "I had not a sou of my own, having used all my patrimony to found the convent of St. Rose."¹ According to his rule and vows he had to render an account even of all books and furniture, which he had been allowed to use previously.² With a few vestments and altar requisites, and some money for his journey to Cincinnati, the bishop came to Cincinnati at the opening of spring in 1822. "As regards money," wrote Father Hill, "we have none at all, and I desire to tell you that in the whole church there is no bishop as poor as ours; the cross, the ring which he wears he has from charity; the bishop of Bardstown gave him some old garments."³

On coming into Ohio as bishop, he found two log churches; one at Somerset, the other at Cincinnati, and a barn fitted up into a chapel at Lancaster. At Cincinnati, the only church then within the present boundaries of the archdiocese, a mortgage of \$750 lay heavily upon the congregation which had

1. Letter, Fenwick to Badin, 1827 (*Annales*, III, 291).

2. Letter, Fenwick to Badin, 1823 (Louisville Archives).

3. Letter, Hill, St. Rose, Ky., January 27, 1822, to Rev. Olivieri, Rome (Propaganda Archives, America Centrale, Scrittura, vol. 929). [171]

paid \$1,200 for the lots upon which the church had been built. After a year's residence the bishop wrote: "Although a bishop, I have no revenue but the rent of 25 or 30 pews in the Cincinnati chapel, which produce, at most, a yearly income of 80 dollars."⁴

This situation became intolerable to the bishop, and with no prospect of success in Ohio before him, he resolved in May, 1823, after consultation with the bishops of Bardstown and New Orleans, to visit the Holy Father to lay his case before him, and, if permitted, to resign his office. Providence came to his aid for his traveling expenses, a Catholic layman loaning him 300 dollars without interest.

His trip to Europe proved a consolation to him spiritually and a success financially. The Holy Father Leo XII gave him \$1,200, with ecclesiastical objects to the value of \$1,000, among them being a purple chasuble and a gold chalice, and recommended his poverty highly to the treasurer of the Propaganda at Rome.⁵ The Propaganda took up his cause generously and a trunk full of objects was gathered together at Rome and shipped to Cincinnati via Marseilles, the Congregation stipulating that the articles were to belong to the successors of Fenwick at Cincinnati, whether regular or secular.⁶ Like success attended his quests in other cities of Italy, France, Belgium, Holland and England, so that in all he collected on his trip \$10,000 in money.⁷ This amount was even surpassed by the value of the articles which he collected for the missions. Of these articles, ten trunks, containing the gifts of Italy and lower France, and insured to the value of 21,000 francs, were shipped from Marseilles in the fall of 1824;⁸ twelve paintings, among them being a painting by Murillo, of St. Peter in Chains, which now hangs in the cathedral, were donated by

4. Letter, Fenwick to Badin, 1823, ut supra Note 2.

5. Letter, Fenwick to Secretary of Association of the Propagation of the Faith, Lyons (*Annales*, 1826, II, 92); Propaganda Archives, Acta, 1823, fol. 375 b; America Centrale, Scrittura, vols. VIII and IX; letter, Cardinal de Somalia, Rome, June 26, 1824, to Fenwick, Paris (Notre Dame Archives).

6. Letter, Cardinal de Somalia, June 26, 1824, to Fenwick, ut supra Note 5.

7. Letter, Fenwick, October, 1825, to Archbishop Maréchal, Baltimore (Baltimore Archives, Case 16, W 7).

8. Letter, Perier, Pontifical Vice-Consul, Marseilles, August 12, 1824, to Cardinal Caprano (Propaganda Archives, America Centrale, vol. VIII); letter, same to same, October 28, 1824 (Propaganda Archives, vol. VIII).

Cardinal Fesch, the uncle of Napoleon.⁹ Charles X, King of France, the day after his coronation, gave 2,000 francs to Cincinnati.¹⁰ Northern France, Belgium, Holland and England likewise contributed generously, not only in 1824, but also in subsequent years. A large gold ciborium, donated by Mr. J. M. Frère and wife, of Antwerp, is still serving excellently in the cathedral. In 1825 a collection was ordered taken up in all the churches of Holland.¹¹ On December 14, 1824, there was to the credit of Fenwick at Wright & Company, Bankers of London, a balance of £3213:3:11.¹² Ecclesiastical ornaments, utensils and books continued to come to Cincinnati in such quantities for some time that Bishop Fenwick himself had to caution his agents in Europe that, on account of his poverty he could not accept any more articles unless their transportation and customs had been paid.¹³ That this was not an inconsiderable item may be judged from the fact that the charges on the articles which the bishop received from Europe in 1824, amounted to \$1,600, a sum which he had not paid by February 1, 1826.¹⁴

The most fertile source of charity, however, was the treasury of the Association of the Propagation of the Faith with its headquarters at Lyons, France. This society, which embodied the working principles of the sister of a seminarian at the seminary of St. Sulpice, Miss Jaricot, who had formed a society at Lyons in 1820, for the support of the Seminary of the Foreign Missions, was organized in 1822, at Lyons, upon the petition of Bishop Dubourg, of New Orleans. The alleviation of any particular mission was not, however, to be its sole aim. The Catholic missions wherever situated were to receive its alms. To this society Bishop Fenwick had his attention drawn in December, 1823, by Father Badin, who was then in Paris. Writing to the bishop of Cincinnati, then at Rome, Father Badin invited him to come to Paris to visit Monsieur Didier

9. Letter, Résé, Cincinnati, May 5, 1825, to Cardinal-Prefect of Propaganda (Propaganda Archives, America Centrale, 1823-26, vol. 938).

10. Letter, S. T. Badin, Chelsea, London, August 12, 1825, to Fenwick (Notre Dame Archives).

11. Letter, Badin, Chelsea, England, April 7, 1825, to Fenwick (Notre Dame Archives).

12. Letter, Rt. Rev. William Poynter, London, December 14, 1824, to Fenwick (Notre Dame Archives).

13. Letter, Fenwick, 1827, to Badin (*Annales*, III, 292).

14. Letter, Fenwick, Cincinnati, February 1, 1826, to Cardinal-Prefect of Propaganda (Propaganda Archives, Scrittura originali, vol. 938).

Petit, the secretary-general of the association, who was disposed to give him aid for his mission.¹⁵ Coming up from Rome early in 1825, Bishop Fenwick stopped at Lyons in the month of May and took up his lodging in a small hotel. When his presence in the city became known, he was visited by the President of the Central Council of the Association at Lyons and invited to attend an extraordinary session of the council. After an exposition by the bishop of the needs of the diocese, the council did not wait for the bishop to solicit aid, but decided at once to have the President recommend him to the grand almoner for the amount which the Central Council of Lyons had contributed to the general treasury at Paris. The bishop was then given 8,000 francs, with the assurance of an annual allowance according to the means of the society.¹⁶ That this was not an empty promise is to be seen from the sums mentioned in the following list, taken from the annual reports of the association:

<i>Year</i>	<i>Francs</i>	<i>Year</i>	<i>Francs</i>
1823.....	8000	1845.....	16000
1824.....	12540	1846.....	20590
1825.....	17600	1847.....	11600
1826.....	9500	1848.....	10530/36
1827.....	27600	1849.....	
1828.....	20000	1850.....	
1829.....	8610	1851.....	19000
1830.....	13925	1852.....	10000
1831.....	5600	1853.....	20050
1832.....	5600	1854.....	
1833.....		1855.....	
1834.....	5610	1856.....	1500
1835.....	17150	1857.....	500
1836.....	23620	1858.....	8400
1837.....	18000	1859.....	10000
1838.....	20727/50	1860.....	
1839.....	39827	1861.....	
1840.....	45200	1862.....	13000
1841.....	41820	1866.....	6000
1842.....	28571/42	1869.....	1875
1843.....	50800		
1844.....	33500	Total	602846/28

15. Letter, Badin, Paris, December 9, 1823, to Fenwick (Notre Dame Archives).

16. *Annales*, 1826, II, 93-94; article, MISSION DE L'OHIO.

Six hundred and two thousand, eight hundred and forty-six francs and twenty-eight centimes, valued in American dollars, approximates one hundred and twenty thousand dollars. The official report of the Society for the Propagation of the Faith, issued at New York in 1912, reckons the amount contributed to Cincinnati at \$118,569.00. In considering this amount, one must remember that until the year 1847, when Cleveland became an independent diocese, it was distributed to all parts of the state of Ohio, and that until 1868, when Columbus became an independent diocese, it was distributed to the entire southern part of Ohio. After 1869, Cincinnati never received any allocations from the society, but as early as 1852 had begun to contribute its share to the society for the propagation of the Faith elsewhere. It began its charities to the society with ten thousand francs in 1852, and up to 1912 had contributed \$55,011.64.¹⁷ From 1912 to 1920 Cincinnati contributed \$170,573.17. The two sums total \$225,584.81, which, it will be seen, exceeds the amount received by one hundred and seven thousand dollars, a great credit, indeed, to the archdiocese of Cincinnati.

Giving this list of money has caused us to anticipate somewhat; we must return to the years 1825 and 1826, when Bishop Fenwick beheld himself the proprietor of belongings of the Church in Ohio, and in the presence of a difficulty which needed solution by higher ecclesiastical authority. He was the bishop of the diocese, and the money and articles which had been given to him by the Pope and the Propaganda had been stipulated as property, not of the order of which he was a member, but of the incumbent of the office which he held, whether the incumbent were secular or regular.¹⁸ On the other hand, with one or two exceptions, his assistants in Ohio were members of the Dominican order, and were acquiring title to the church property in Ohio in the name of the order and not of the bishop. This was creating a difficult situation, not only for Bishop Fenwick, who received no fruits from that property for his support, but more so for his successor, should that person not be a Dominican. The bishop felt the situation keenly and,

17. *Official Report*—The Society for the Propagation of the Faith and the Catholic Missions, New York, 1912.

18. Cardinal Somalia to Fenwick, June 26, 1824, ut supra Note 5.

seeing no other way out of it, resolved to have the matter investigated at Rome. In the following letter to Archbishop Maréchal, he states his case very pointedly:

Most Rev. and very dear Sir:

I am informed that R. R. Bp. Dubourg is on his way to see your Grace and then to Rome. I regret much my absence from Cincinnati at the time he was there—I have much to say to him, much to request of him to do for me when at Rome; to lay before the Propaganda a statement of my situation and that of church property in this state. I humbly request of you, Most Rev. Sir, to communicate to him what I shall here state and request him to obtain a decision and adjustment from the Sac. Congregation. Bp. Dubourg saw at Cincinnati all the *property* I possess in the diocese, consisting of the lot on which the church stands and the buildings, and if he was there on a Sunday, he might have witnessed all the income I receive from the whole diocese, which consists in the collection made in the church on Sundays, and amounts to 2 dol 50 cs and sometimes \$3—rarely to 4 on those days—not a cent do I receive other ways, or elsewhere, except now and then for marriage, a rare and scanty fee. I have once or twice received retribution for mass—in all 5½ dols since I live in Cincinnati.

When I went to Europe I appointed R(ev.) M(r.) Hill my Grand Vicar, a Bro^r Dominican; expecting he would act in all temporal concerns for the interest of the Bp. of Cincinnati. I had the promise from a Gentleman J. L. of a donation of 1 or 200 acres of land in Brown County, O.—35 miles from Cincinnati. I expected the deed of conveyance would have been made to me in my absence—it was made to R. M. Hill and society of St. Joseph's, incorporated by act of the legislature—investing them with 200 acres. At Canton a church was built and 5 acres of land adjoining was also deeded to the same society by R. Mr. Hill's suggestion and influence. I had encouraged the building of the church and the collection of money for the purpose before my departure. At Zanesville a lot was given to R. M. Montgomery, and a church is built on it, and another lot is purchased by the money raised by collection, under my authority and recommendation. The Church and lots are conveyed to R. M. Montgomery—the Bp. having no power or claim over it. In a similar manner, two or three other small churches and lots are conveyed to R. M. Young and R. Mr. Martin, so that the Bp. holds nothing but the Church and lot at Cincinnati. All this was done in my absence and by a *presumptive or tacit consent*, on which the clergyman, my Bro^r Dominican acted. I wish to know from Propaganda if it is correct, and if I can consent to it; or what is to be done. You will please, in case Bp. Dubourg is gone, and does not see this statement, to transmit the substance of it when you write to Rome and request an answer instructing what to do.

I have penned this statement in haste that it may go by first mail. It is correct. I will consider a day or two and consult God on the propriety of repairing to Balt^o myself to consult your Grace and Bp.

Dubourg personally on this subject and others. If I determine on going, shall set off, *Deo juvante*, after two days more, on horseback or perhaps in carriage. Could Bp. Dubourg detain few days for me, he will greatly oblige me.

I am Most Rev.
and very dear Sir
Your most obed^t
and affectionate serv^t

Somerset, St. Joseph's
26 May, 1826

† EDWARD
Bp. Cincinnati¹⁹

Not satisfied with this, Bishop Fenwick wrote a statement of his case to the Propaganda, which on December 9, 1826, wrote to Archbishop Maréchal, of Baltimore, to investigate and to report to Rome on the complaint lodged by Bishop Fenwick that he had no support, because the title to nearly all the property of the diocese was vested in the Dominicans.²⁰

Before the middle of the next month Bishop Fenwick had decided on the course to be followed. He instructed Father Résé with his intentions, gave him plenipotentiary powers to act for him, and started him out on his way to Rome. He made him likewise the bearer of a letter to the Holy Father, dated January 15, 1827, of another to the Propaganda, dated January 12, 1827, and of a third to the general of the order, the last written by Father Hill, January 12, 1827.²¹

The petition in both letters of the bishop reads the same:

"To put religion in our diocese of Cincinnati on a firm footing, we perceive no other means than that it become a Dominican province, to be governed by the Sons of St. Dominic alone. That this might be effected successfully, the following seems to be required: 1. That the bishop be always chosen from the Dominican order; 2. That some Fathers be chosen by the Holy See to assist him.

"The reason why the Catholic religion can be firmly established in the diocese in no other way is this. From the cradle of religion in this province, the Dominican Brethren were exclusively the only missionaries who were wont to plant in the vineyard of the Lord and to irrigate it with their sweat; hence, whatever donations or legacies were made, they were given without a doubt to those Fathers and their churches. Wherefore, a secular clergy can by no means be introduced without great disturbance and danger to religion. Besides, it appears

19. Baltimore Archives, Case 16, Y 10.

20. Copy of letter, Peter Caprano, Rome, December 9, 1826, to Archbishop Maréchal, in Copy Book and Record of Roman Documents, 1784-1862, vol. II, 219 (Baltimore Archives).

21. Propaganda Archives, America Centrale, vol. IX.

congruous that those who have borne the heat of the day and the labor, should not be cast off in the evening. Moreover, it is most certain that unless you, Most Eminent Fathers, acquiesce in our petition, that this Dominican province will be extinguished in a protracted agony; for I shall then have the opposition of others everywhere, and the progress of religion, which now proceeds so prosperously, will be impeded."²²

The bishop concludes by introducing Father Résé, to whom he gives full powers to act for him. Whatever Father Résé does for him at Rome, he ratifies.

The letter of Father Hill to the general of the order at Rome presents the same condition of affairs, but points out what plan should be followed in giving a status to the order. He suggests the reunion of the two provinces of St. Joseph and St. Louis Bertrand so as to form one province, that of St. Louis Bertrand in Ohio.

Provided with amplest powers to represent the bishop at Rome, Father Résé arrived in the Eternal City in May or June, 1827, and immediately set about the work assigned him. In his first letter from Rome to Bishop Fenwick, on June 30th, after he had spent some time there, he wrote to the bishop that it was impossible to say just how the affair would terminate; one day things seemed favorable, another day unfavorable. "Our affairs," he writes, "are of the same nature as those of the Jesuits, and if they decide in favor of the Dominican order, they fear of doing wrong to the Jesuits of Maryland. They have decided against them, and have obliged them to pay \$800 to the archbishop; but let us keep this a *secret*. The Holy Father appears decidedly desirous of favoring the religious orders."²³

In his second letter from Rome, on September 29th, he writes:

"I have written a rather long letter to Mr. Hill, and another to Mr. Mullon. In that to Mr. Hill I have explained how things go; which is, that they have written to Mgr. Flaget to obtain his ideas also on the subject. I hope that all will be decided according to the petition. If the Holy Father should wish to invest the bishop of Cincin-

22. Translation of Latin letter of Bishop Fenwick to Propaganda, ut supra Note 21.

23. Letter, Résé, Rome, June 30, 1827, to Fenwick, Cincinnati (Notre Dame Archives). In the property dispute between the Jesuits and the archbishop of Baltimore, the Propaganda decided in 1826 that the Jesuits should pay the archbishop of Baltimore, Maréchal, \$800.00 annually.

nati with the vicariate of the order, then he will be the vicar; in which case, everything that the diocese possesses, will become property of the order, and having thus concentrated all its forces, the order will be very able to succeed in establishing itself. The general then will take every possible care to send capable subjects, as he ardently desires that the mission, of which the order has once taken hold, should be administered well. This will not prevent having secular priests in case of need, under condition, however, that they will not be able to hold civil titles to property, since all the possessions of the Church will belong to the order; the secular priests will enjoy the usufruct. Religious orders of every class may be admitted, because religious do not precisely possess property of the Church, which has been given *pro cura animarum*; but if they obtain donations, this will be for the education of children. I have always thought that there would be no other means of firmly and successfully establishing this mission except in doing what we are about."²⁴

As a guide, the following schema of property of the Dominicans in Ohio was drawn up and deposited with the Propaganda:

Place	Houses		Capital		Annual Revenue
	Number	Value Acres	Value		
1. Cincinnati	3	4,500			
2. Somerset	1	1,000	320	5,000	300
3. Canton	1	1,000	5	3,000	
4. Zanesville	1	500	1	1,000	
5. Bambers	1	100	400	1,000	100
	7	7,100	726	10,000	400

"Observations: The value, whether of capital or revenue, is by approximation. The houses are inhabited by the religious, the missionaries and the monks; wherefore they produce no revenue. The place at Somerset is the convent of St. Joseph's. The land at Canton is valued highly, because it is in the city; it produces no revenue, as they intend to build on it. Land at Zanesville and Bambers produces nothing, for a like reason of building. Besides this, there is an undefined revenue from the pews in the churches, the produce of which partly furnishes the clergy with the needed support. Over and above the churches or chapels, therefore, the Order of Preachers possesses seven houses of the value of \$7,100 with no annual revenue; 726 acres of land, worth \$10,000, with an annual revenue of \$400. The entire capital amounts to \$17,100."²⁵

Nearly a year passed before a decision was given. An agreement was then reached and signed on April 20, 1828, by the

24. Letter, Résé, Rome, September 29, 1827, to Fenwick, Cincinnati (Notre Dame Archives).

25. Propaganda Archives, America Centrale, Scrittura, vol. IX.

Cardinal-Prefect of the Propaganda, the Secretary of the Propaganda, and the Vicar-General, Joseph M. Velzi, of the Dominicans. A pontifical brief, containing the agreement, was prepared and issued by Leo XII on May 2, 1828. The agreement covered six points: 1. The division of the provinces of St. Joseph and St. Louis Bertrand is annulled, and the older province, that of St. Joseph, maintained as the only province of the Dominicans in the United States; 2. Bishop Fenwick is to be both bishop of Cincinnati and commissary-general of the order during his whole life, the Pope expressly derogating from the constitutions of the order whatever might be contrary to this assignment; 3. If the bishop of Cincinnati happens not to be a member of the order, the order is to pay him from its funds an annual revenue of \$300; 4. In future, whatever might be given by pious benefactors or others to the Dominican Fathers as such, is to belong exclusively to them, just as whatever might be given in future to the bishop or the cathedral, is to belong to the bishop exclusively; 5. The cathedral at Cincinnati, with lots and houses annexed, is to remain in full possession of the episcopal see; 6. The ornaments, however, and sacred furnishings, then in existence, are with the exception of those belonging particularly to the Dominicans, to pertain to the cathedral.²⁶

Having obtained the settlement, Father Résé left Rome on May 23, 1828, after some kind of enrollment in the order of St. Dominic.²⁷ Aware of the intentions of the bishop of Cincinnati, another diocesan priest, Stephen Theodore Badin, had entered the novitiate of the Dominicans at the Minerva, Rome, on April 21, 1827. He received the habit on May 5th, but withdrew from the order after six months in the novitiate.²⁸

It was in accordance with the above agreement that Bishop Fenwick made his will on July 3, 1830, distinguishing the property which was to belong to his successor at Cincinnati from that belonging to the Dominican order. This will was recorded on October 1, 1832, and executed on December 4,

26. Brief of Leo XII, *Quum sicut nobis relatum est*, May 2, 1828 (authenticated copy in Notre Dame Archives; printed copy in *Jus Pontificium de Propaganda Fide*, IV, 693-697).

27. Letter Résé, Rome, May 22, 1828, to Fenwick, Cincinnati (Notre Dame Archives).

28. Letter, S. T. Badin, Minerva, Rome, April 27, 1827, to Fenwick; same, at sea, June 20, 1828, to same (Notre Dame Archives); letter, Joseph Velzi, O.P., Vicar-General, Rome, February 3, 1828, to Prior at St. Rose, Kentucky (Archives of St. Joseph O. P. Province).

1833, by the Reverend Fathers Résé, Young and Ganilh. Property to pertain to the ordinary at Cincinnati included: (1) the church, houses and lots in Cincinnati; (2) property in Brown county, Ohio; (3) property at Hamilton, Butler county; (4) property at Tiffin, Seneca county; (5) property at Clinton, Portage county; (6) property near Norwalk, in Huron county; (7) property near Canton, in Stark county, and all the books, paintings, furniture and movables then in the church or houses of the bishop at Cincinnati, save those which were disposed of in the following schedule, wherein was listed the property which was to belong to the incorporated literary society of St. Joseph's in Ohio (the Dominicans); (1) the church and lot of Trinity church in Somerset, Perry county; (2) the church of St. John and two lots in Zanesville, designated in a deed made to the bishop by Stephen H. Montgomery; (3) the church of St. John Baptist and lots annexed to it, and purchased by Fenwick in Canton; (4) the church of St. Paul, and lot annexed to it, in Columbia, near New Lisbon; (5) church and lot of St. Dominic in Beaver, Guernsey county; (6) church and lot of St. Barnabas on Jonathan creek, Morgan county; (7) church and lot of St. Patrick, Perry county; (8) church and lot of St. Mary, Lancaster, Fairfield county; (9) all the books in the bishop's house marked with the names of Robert Angier and F. Joseph O'Finan; (10) all Dominican breviaries and other office books of that order; (11) the large painting, by Verschoot, which hung behind the altar in Cincinnati; (12) church and lot in Sapp's Settlement, Knox county, which had been donated to Fenwick by George Sapp.²⁹

The third article of the agreement, which would have the Dominicans pay \$300 a year to the bishop of Cincinnati in case he were not a Dominican, was to cause ill-feeling for twenty years or more, as the Dominicans declared it a burden which they could not bear. Father Nicholas D. Young wrote to Bishop Purcell that "the \$300 was put in the brief to satisfy an old man, but it was never intended that the Dominicans should actually pay the burthen".³⁰ Late in 1837 (October 3d)

29. Original will, Hamilton County Probate Court; printed copy in Supreme Court of Ohio, *Church Case*, printed records, vol. IV, exhibit 16, pp. 18-20.

30. Letter, N. D. Young, St. Joseph's, Ohio, April 10, 1838, to Bishop Purcell (Notre Dame Archives).

Bishop Purcell referred the matter to the Propaganda, and when at Rome in person in 1839, had a meeting at the Propaganda with the general of the Dominicans, who then offered the bishop the property of the Dominicans in Ohio, if they refused to pay the debt, which they had not paid for any of the five years since 1833.³¹ The general then wrote to the provincial in Ohio to pay it.³² But in 1842 Bishop Purcell had again to report to the Propaganda the refusal of the payment; whereupon the Congregation of the Propaganda wrote on March 14, 1843, to Charles Montgomery, O.P., prior provincial of St. Joseph province, to pay the \$300, the Pope himself ordering him to execute the command.³³ On February 17, 1847, the provincial, Father George A. Wilson, replied to a letter from Bishop Purcell on the subject, that the bishop must be laboring under a mistake respecting the facts and intrinsic merits of the case; about four years previously the Dominicans had stated the case to the Propaganda, giving the history of the decree, and proving according to principles of canon law that it was nothing less than "subreptitium et irreptitium"; since which time they had received no directions either from the Propaganda or the general to pay.³⁴ In the summer of that year Fathers Charles Montgomery, O.P., and Eugene Hyacinth Pozzo, O.P., were at Rome, appealing for a review of the decree obliging them to pay \$300 to the bishop of Cincinnati. Their arguments were: (1) that according to the constitutions of the order, the general of the order, Father Velzi, had no power to act as he did; (2) that according to the schema of 1828, their revenues did not exceed \$400, which left only \$100 for the province; (3) that, though their churches supplied something for the support of their clergy, the \$100 was all that remained for the support of students, novices and lay converts to religion; (4) that the original schema was not correct, as the Bamber farm, valued

31. Letter, Cardinal Franzoni, Prefect of Propaganda, Rome, January 13, 1838, to Purcell (Notre Dame Archives); Purcell, Rome, March 12, 1839, to Archbishop Eccleston (Baltimore Archives, Case 25, Q 9).

32. Letter, Cardinal Franzoni, Rome, April 6, 1839, to Purcell (Cincinnati Archdiocesan Archives, Mount St. Joseph, Ohio).

33. Letter, Cardinal Franzoni, Rome, March 25, 1843, to Purcell (Cincinnati Archives, *ut supra*).

34. Letter, Wilson, Somerset, Ohio, February 17, 1847, to Purcell (Cincinnati Archives, *ut supra*).

at \$1,000, was said to yield \$100 a year, 10 for every 100, though it was there noted that on account of building, little revenue was at hand. Likewise, in the description of the fields, the revenue was stated as \$400 and the acres numbered 726—the value of it was said to be first \$6,000, then \$10,000; (5) that according to the declaration made in 1839 by Catherine Dittoe Mark, the widow of the man who gave the chief farm at Somerset, the donation was given in such a way as to be forever the property of the order. They added that according to the original agreement the province was to be allowed to acquire property in the future; but as all the land was being given to build churches on, Bishop Purcell refused to let them take the title to the property; he, therefore, did not observe his part of the agreement.³⁵

Bishop Purcell was then asked by the Propaganda to make a statement of the finances of the diocese and of the Dominican province. As we have not found the decision, we can only conjecture it from the letter which Cardinal Franzoni wrote to Bishop Purcell on May 11, 1848, wherein he states that the Dominicans have again appealed to Rome against paying the \$300, alleging the impossibility of payment. The Cardinal subjoins that the Congregation is going to give a final answer.³⁶ This decision was given in a general session of the Propaganda in 1850, when the Dominicans were directed to pay the \$300, and not to postpone payment for the year 1850. Bishop Purcell also was asked for further information on the economic status of the diocese and of the Dominican province.³⁷ The bishop replied in the following April, and there ends our information, as we have found no further sources on the subject. It is not unlikely that the payment of the \$300 was allowed to lapse.

As we remarked above, Father Résé left Rome at the end of May, 1828, passing through northern Italy to Vienna in Austria, where he was instrumental in forming an association

35. Letter, Cardinal Franzoni, Rome, September 24, 1847, to Purcell; same, October 5, 1847, to same (Cincinnati Archives, *ut supra*).

36. Letter, Cardinal Franzoni, Rome, May 11, 1848, to Purcell (Cincinnati Archives, *ut supra*); letter, Purcell, Cincinnati, July 14, 1848, to Archbishop Eccleston (Baltimore Archives, Case 25, Q 20).

37. Letter, Cardinal Franzoni, Rome, November 15, 1850, to Purcell (Cincinnati Archives, *ut supra*; Notre Dame Archives).

patterned after the Association of the Propagation of the Faith of Lyons, which was likewise to prove a very great benefactor of the diocese of Cincinnati. Reaching Vienna in the fall of the year, he succeeded in having both the Emperor of Austria and the King of Bavaria proclaim the formation at Vienna of the Society of the Propagation of the Faith for the American Missions.³⁸ After working on the matter for seven months, he attended the first meeting of the Leopoldine Association towards the end of March or the beginning of April, 1829.³⁹ The society was officially established, however, on May 13, 1829, in the archbishop's palace at Vienna, under the protectorate of the Archduke Rudolph, Cardinal Archbishop of Olmutz, and brother of the Emperor, and was named the "Leopoldinen-Stiftung" in memory of Leopoldine, Archduchess of Austria and Empress of Brazil. It had for its object to support in a special way by prayer and alms-deeds the Catholic missions of America. In its organization it copied greatly its sister organization at Lyons, appealing to all classes of people, the ordinary alms being one kreuzer a week, which was given to a leader of a band of ten members. The money was transferred in turn to the curé of the parish, the dean of the canton, and the bishop, the last despatching it according to the instruction of the Central Direction at Vienna.⁴⁰

Cincinnati had not long to wait before it received munificent charity from this association; for on April 17, 1830, it was allotted 22,220 florins (\$10,256.04), and on August 24, 1830, 12,200 florins, and on December 9, 1830, 15,580 florins. As a result, the Athenaeum came into existence at Cincinnati. In the following list of money received by Cincinnati from the society we have been able to list up to 1867 only, with the addition of the two years 1884 and 1885. This list cannot pretend to be complete, for in some years itemized statements did not appear in the annals of the society, but one large sum was noted as distributed to America.

38. Letter, Résé, Vienna, December 10, 1828, to Fenwick, Cincinnati (Notre Dame Archives).

39. Letter, Résé, Vienna, April 5, 1829, to Fenwick (Notre Dame Archives).

40. *Berichte der Leopoldinen Stiftung*, 1831, I, 1-11; REV. FRANCIS J. EPSTEIN, *The Leopoldine Association in the Illinois Catholic Historical Review*, III (July, 1920), 88 ff.

<i>Year</i>	<i>Florins</i>
1830 April	22,220
August	12,200
December	15,580
1831	7,000
1832	15,000
1833	2,000
1834-35-36	
1837	4,000
1838	4,000
1839	8,000
1840 to orphanage for boys	20
1841	
1842	3,000
1843	
1844	5,000
1845	100
1846	3,000
1847 Holy Cross Church, Columbus	1,000
1850	4,000
1851	
1852	4,000
1853-54-55	
1856 Traveling expenses, missionaries	1,100
1857 Mrs. Sarah Peter for two religious houses in Cincinnati	2,000
1858 Traveling expenses, missionaries	2,600
1859-60	
1861	1,000
1862	1,600
1863-64-65-66-67	
1884 F. X. Weninger, S.J.	500
1885 F. X. Weninger, S.J.	500
Total	119,420

Estimated in United States coin, this approximates \$50,000. But this was not all. On several occasions boxes full of religious articles were sent to the diocese of Cincinnati. In 1831, the Leopoldine Association sent to Cincinnati 3 complete sets of Mass vestments, 10 stoles, 6 altar linens, 6 cushions, 3 albs, 2 rochets, 6 corporals, 27 purificators, 3 burses, 1 antependium, 2 large Madonnas, other oil paintings and engravings, 3,000 rosaries and crosses.⁴¹ A second chest was sent to Cincinnati in 1832, this time containing 1 silver oil stock, 1 ciborium,

41. *Berichte*, 1831, II, 16.

1 Mass vestment, 2 albs, a piece of linen, 800 pictures, 19 large oil paintings, censor and accessories, 1 silver chalice, 6 towels, 2 complete sets of vestments, 4 chasubles, 2 veils, 2 stoles, 9 rochets, 4 albs, 126 pieces of altar cloths, 1 altar cushion, burse and pyxes, laces, 1,259 rosaries and crucifixes, 26 oil paintings, 29 large crucifixes and statues, 2,627 pictures, 224 prayer-books, 304 prayers and songs.⁴² In like manner, a chest was sent in 1833, and again in 1839.⁴³

Another benefaction to the diocese, procured by Father Résé when at Vienna, is deserving of mention. On April 4, 1829, Father Résé arranged with a priest of Vienna, named John Baptist Jeoffroy, for a legacy of a double nature to the diocese of Cincinnati.⁴⁴ The first was a sum of 2,778.75 scutata (or 5,850 florins), which he deposited in 1829, with the Sacred Congregation de Propaganda Fide, which in turn was to pay to Cincinnati 5 scutata on a hundred, or 5 per cent. interest. At the same time he wished that this interest should be used to educate three students for the bishop of Cincinnati, these students after ordination to say two Masses annually for Jeoffroy's intention. Then in 1832, he deposited 2,394 scutata (5,040 florins) with Baron Badenfeld at 6 per cent. interest, to be paid by the nuncio of Vienna to Cincinnati to bring the Gospel to the Indians in the Cincinnati diocese. With the creation in 1833 of the diocese of Detroit in Michigan, which up to that time had been administered by the bishop of Cincinnati, a difficulty arose in the distribution of this legacy, a difficulty which the Propaganda solved by having the nuncio at Vienna despatch the revenue of the second legacy (i.e. 2,394 scutata) to the bishop of Detroit, whilst relative to the first legacy (i.e. 2,778.75 scutata) for the education of students, two of the students were to be chosen by Cincinnati and Detroit alternately, and the third by Detroit and Cincinnati alternately.⁴⁵

For some reason or other this arrangement was not put into execution, but a part only paid by the nuncio to Detroit and

42. *Berichte*, 1832, IV, 24.

43. *Berichte*, 1834, VI, 53; 1840, XIII, 3.

44. Letter, Résé, Vienna, April 5, 1829, to Fenwick (Notre Dame Archives).

45. Copy of despatch No. 68, written by Sacred Congregation of Propaganda Fide to the Nuncio at Vienna, December 13, 1834; letter, Nuncio of Vienna, December 29, 1834, to Purcell (Notre Dame Archives).

the other part to Cincinnati. This was done regularly up to 1847, when political disturbances in Europe interrupted payment. In 1853, upon the order of Bishop Purcell, the nuncio paid the bishop of Osnabrueck, 951.30 florins, and again in 1855, 240 florins; in all, 476.52 scutata. No payment was made thereafter, as a consequence of which Bishop Purcell wrote on November 20, 1869, to Cardinal Barnabo, Prefect of the Propaganda, that the nuncio was no longer sending the annual legacy. When at Rome for the Vatican Council, Bishop Purcell took the matter up with the Cardinal. The accounts were gone over and a statement rendered in May, 1872, that from the interest which had accumulated on the two legacies, the Propaganda, up to 1871, owed 5,238.09 scutata, or 3,334.56 scutata as revenue on the first legacy and 1,903.53 scutata as revenue on the second legacy. Bishop Purcell was then asked to confer with the bishops of Detroit, Cleveland, Columbus and Marquette relative to its proper distribution in the education of priests. The report was made back to Rome on June 11, 1872, and on September 4, 1873, the Propaganda gave its decision in the matter. Relative to the first legacy, two burses, called the Jeffroy burses, were established in the college of the Propaganda at Rome. One of these belongs to Cincinnati forever, even if the diocese should be later divided into other dioceses; the other belongs to Detroit, Cleveland, Columbus, Marquette and any other diocese in the territory of the diocese of Cincinnati as it was in 1829; the dioceses to take turns according to time of creation in sending a student to the college. Such students then after ordination are to say two Masses annually according to the intention of Jeffroy. Relative to the second legacy, beginning with 1874, the interest is to be paid for the propagation of the faith among the Indians in the territory of Cincinnati as it was in 1829, if there are any Indians in the territory; if there are none, then for wheresoever they might be in the United States. This agreement was approved by the Pope on August 24, 1873.⁴⁶

46. Letter, Cardinal Barnabo, Prefect of Propaganda, Rome, May, 1872, to Purcell; same, Rome, September 4, 1873, to same (Notre Dame Archives). It is interesting to learn that the first students sent to Propaganda college to avail themselves of the first legacy of Father Jeffroy were two young Ottawa Indians, William Maccatebinessi and Augustine Hamelin, who in 1829 had been placed by Bishop Fenwick in his own seminary and then on

A third society of Europe, which, like the societies for the propagation of the Faith at Lyons and Vienna, contributed to the archdiocese of Cincinnati, was the Ludwig Verein of Munich, Germany, which accorded a sum of money in 1841, for the new foundation of the Sisters of Notre Dame at Cincinnati.⁴⁷ This was probably not the only instance of their charity towards Cincinnati, but sources of information concerning that society have not yet become available.

As a tribute to the beautiful work performed in charity towards Cincinnati by these three societies, we can do no better than to quote the tribute paid to them by Bishop Purcell himself in 1839.

"Constant as had been the drain of the charity of Europe," says the bishop, "by the nascent churches of the East and West, that charity is still inexhaustible. It has enabled us to liquidate a large portion of the debts which we had contracted in the building of churches throughout the state, in the purchase of the orphan asylum, in the support of the seminary and maintenance of the clergy. It has furnished vestments for the sanctuary, and paintings to decorate our churches. It has replenished our libraries with works of science, learning and piety; it has added to the number of our missionaries, men whose piety and zeal have induced them for Christ's sake, to abandon the loved land of their birth, the parents that doted upon them, and the flocks by whom they were honored with obedience and affection. They are now associated with the devoted priests who have thus far borne, unaided and alone, the burden and heat of the day, in the diocese. These are favors which call for our liveliest thanksgiving to Almighty God, and which should induce us to address our most fervent petitions to the throne of grace for every temporal and eternal blessing to the various countries which have thus munificently responded to our call for relief and sympathy."⁴⁸

Such generosity surely merits the appreciation and gratitude of our own generation, which ought with prayerful sup-

April 10, 1832, sent to Rome. At the end of his first year at Rome, William died of the breaking of an artery in his chest, the result probably of an injury he had sustained in the United States, when a wagon had rolled over him. His companion did not persevere in his vocation, but returned to Michigan (*Catholic Telegraph*, I, 215, 302, 403; III, 71, 176); letter, Fenwick, Cincinnati, September 5, 1829, to Ravignon, Bordeaux (*Annales*, 1830, IV, 521); letter, Résé, September 23, 1829, to Fenwick; letter, Cardinal Pedicini, Rome, July 13, 1833, to Résé, Detroit (Notre Dame Archives).

47. Letter, Brassac, Paris, February 16, 1841, to Purcell (Cincinnati Archdiocesan Archives, at Mount St. Joseph's).

48. Letter, Purcell, Cincinnati, September 19, 1839, to Committee of St. Peter's Benevolent Society, Cincinnati (*Catholic Telegraph*, VIII, 350).

plication to beg the Lord to bestow a crown of everlasting glory upon the souls of those benefactors, now departed.

But whilst great donations, which made the beginning of the Church in Ohio possible, came from Europe, it must not be forgotten that much larger sums of money and far greater sacrifices were offered by the faithful of the diocese. Most generous were the Catholics of Ohio in the institution of parochial churches, schools and orphanages. Lands upon which these buildings were constructed, were very often donated for the purpose. Subscriptions for the buildings were given in large as well as small amounts by the faithful, while innumerable smaller alms for ecclesiastical purposes were contributed in bazaars, fairs, picnics, musical concerts, lectures and parties. A list of Catholic benefactors in the archdiocese would become exceedingly long. A contributor whose charities were most bountiful was Reuben R. Springer, whose known alms-deeds reached into hundreds of thousands of dollars, and whose unknown ones,—and they were many—God alone knows.

Besides the extraordinary means of income, the diocese had as its regular means of support the money received from pew-rents and the offerings on Sundays. No foundation or benefice existing in the diocese, it is easy to see how great amounts of money must have been realized in this way. Individual bequests and legacies, too, have been made by pious and charitable Catholics, so that, though no steady source of income sufficient for all needs could be ever realized, God in his Providence has never allowed the diocese to want completely the means necessary for its support.

But a dark cloud passed over the archdiocese on the day when it seemed as if the sun shone brightest upon it. A pall of gloom fell heavily upon it, and for a number of years it appeared as if there would be no silver lining to it. At last the sun shone forth, scattering and dissipating the sombre forces, but it had lost the brightness of its former splendor.

Shortly after the ordination of his brother Edward in 1838, Bishop Purcell, on May 2, 1838, constituted Edward Purcell his attorney with full power and authority to act for him in all financial matters.⁴⁹ The bishop thereby turned over to his

49. Copy of authorization, in Supreme Court of Ohio, *Church Case*, printed records, vol. IV, exhibit 9, p. 15.

brother full charge of his own and the diocesan finances. A financial panic throughout the United States in 1837, which was felt at Cincinnati, had caused some of the people to deposit their savings with the bishop, who undertook to pay them interest on their money. This incipient business was then, in 1838, placed in the hands of Edward, the bishop himself having little ability to manage financial affairs, and having a sense of his own unfitness in that regard. These deposits of the people grew, especially after several failures of banks, notably those in 1842, of the Miami Exporting Company and the Cincinnati Bank, which had issued irredeemable currency. As a consequence of their failure, the people in their fury incited mob riots in Cincinnati, breaking into these banks, as well as those of John Bates and Noah Longee.⁵⁰ A more stringent financial panic occurred in 1857, resulting in the closing of other banks, loss of confidence in the banks, and heavier deposits with Edward Purcell, though he, too, had been put to a test, as we may judge from the bishop's words to Archbishop Blanc, of New Orleans: "Thank God, we, of the cathedral, are getting through the 'epidemic financière' bravely."⁵¹ After the failures of 1854, the bishop had contemplated a suspension of all the financial activities of his brother and a liquidation of the affairs; for he wrote to Archbishop Kenrick, of Baltimore:

"I have reason to bless God that my brother has been enabled so well to meet all the demands made on him in the crashing of banks and the failure of so many mercantile houses during the past year—and this notwithstanding a most heavy outlay for our orphan asylum. Now, with the blessing of God, we anticipate easier times. I have property of no special use for any religious, or charitable objects in this city, which I could sell for at least \$130,000. I shall, as soon as times improve, sell it, pay my debts, and have something, I hope, to invest for the contemplated college in Rome, or the Orphans. I think it better to do this than to have it taken out of my hands by some such iniquitous legislation as that of Michigan,—actually consummated—and threatened elsewhere."⁵²

But the deposits continued and each panic served only to increase them. After the great disaster in 1873, precipitated

50. *Catholic Telegraph*, XI, January 15, 1842; Goss, *The Queen City*, II, 184-185.

51. Letter, Purcell, Cincinnati, December 5, 1857, to Blanc, New Orleans (Notre Dame Archives).

52. Letter, Purcell, Cincinnati, May 23, 1855, to Kenrick, Baltimore (Baltimore Archives, Case 31, C 15).

by the suspension in New York of the banking firm of Jay Cooke & Co., the deposits with Father Purcell in 1875, leaped beyond a million dollars.⁵³ In the next year the treasury of Father Edward received a hard blow in the failure of John Slevin, who was heavily in debt to the bishop of Cincinnati.⁵⁴ In the two following years, when several banks, among them those of Joseph A. Hemann & Co. and C. F. Adae & Co., failed for large amounts, a run upon Father Edward, which had begun in the summer of 1878, due to the pinch of hard times felt by the people, soon developed into large proportions, especially when it was rumored, unfoundedly, however, that Father Edward was heavily involved in the two banks above named. In December, 1878, when crowds clamored for their money at the cathedral residence, it had finally to be announced that there was no more money with which to pay. But it was never thought that final payment would not be made. It was supposed that the assets doubled the liabilities, which would be cancelled as soon as means were found to convert the assets into cash.⁵⁵

On January 20, 1879, Archbishop Purcell concluded to raise what was thought to be sufficient money to meet the liabilities by means of a trust mortgage to five "Diocesan Trustees", P. A. Quinn, J. C. Albrinck, Joseph H. Rogers, F. A. Grever and Charles Stewart. By this he conveyed certain real estate, estimated at about one million dollars, to the trustees in trust, for the purpose of securing \$700,000 worth of bonds, to be issued to pay off all the liabilities.⁵⁶ After working six weeks in auditing the accounts, the trustees discovered that the estimate of the liabilities was far short of the claims presented, which totaled \$3,874,371.57.⁵⁷ Thereupon, on March 4, 1879, with the consent of the trustees, eight of the pieces of property which had been deeded to them on January 20th, were conveyed by John B. Purcell to Edward Purcell for the purpose of being conveyed by the latter in a general assign-

53. List of deposits, in *Brief of Argument* before the Supreme Court of Ohio by S. A. MILLER, attorney for I. J. Miller and Gustav Tafel, page 39.

54. Letter, Purcell, Cincinnati, December 30, 1875, to Archbishop Bayley, Baltimore (Baltimore Archives, Case 43 A, M 1).

55. *Catholic Telegraph*, January 2 and 23, 1879.

56. Certified copy of mortgage, in Supreme Court of Ohio, *Church Case*, printed record, IV, 8-14; *Catholic Telegraph*, January 23, 1879.

57. Copy of report of Diocesan Trustees, in printed records, II, 498-500.

ment to John B. Mannix.⁵⁸ At the same time Edward Purcell made a general assignment to Mannix for the benefit of his creditors.⁵⁹ Then, owing to the action of the creditors, John B. Purcell was compelled to an assignment on March 11, 1879.

One paragraph of the archbishop's assignment must be cited for its bearing on the case: "And whereas, I desire, in making such provision, to include all the property, real and personal, wheresoever situated, of which I hold the legal or equitable title, to the extent that the same may be subjected to the payment of my debts by any proceeding at law or in equity, and not including such property as is held by me *in trust*, or in which my interest is not liable to be subjected to the payment of my debts."⁶⁰

In an inventory of the estate which was filed in Probate Court on May 23, 1879, by the appraisers P. A. Quinn, G. A. Roberg and Joseph Niehaus, the assets were estimated at \$1,181,609.47, divided into real estate, \$543,987.00; stocks and bonds, \$45,874.00; moneys, \$3,026.88; promissory notes, good, \$176,795.24; doubtful, \$241,741.04; worthless, \$163,057.91; ground rent due, \$662.19; household furniture, \$676.60; office furniture, \$40.00; cemetery, \$5,748.61; whilst the liabilities were estimated at \$3,735,432.03.⁶¹

Considering a settlement under these conditions impossible, and realizing that the various means which were being tried to collect money for the payment of the debt, were proving futile, the assignee, Mr. Mannix, entered suit in the Court of Common Pleas at Cincinnati, on January 7, 1880, which he followed up by a supplemental petition on December 4, 1880, for all the ecclesiastical property under the name of John B. Purcell, in the diocese, alleging that the debts were not the individual debts of the archbishop, but contracted for diocesan purposes, for which reason the church property was chargeable with the payment of the debts; that all the property in the diocese

58. Deed, John B. to Edward Purcell, March 4, 1879 (printed record, IV, exhibit 1, pp. 1-4).

59. Deed of assignment, Edward Purcell to Mannix, March 4, 1879 (printed record, IV, exhibit 2, pp. 4-5).

60. Deed of assignment, John B. Purcell to Mannix, March 11, 1879 (printed record, IV, exhibit 3, pp. 5-6).

61. Exhibit No. 1 in Bill of Exceptions *in re* assignment J. B. Purcell to J. B. Mannix, No. 76278, Court of Common Pleas, filed December 31, 1887; *Cincinnati Commercial*, May 24, 1879.

passed to him as assignee in the assignment of the archbishop; and, that there was no trust of which the civil courts could take cognizance, or assume control, or which could stand in the way of the ordinary course of administration of the assignment.⁶²

This suit caused the clergy of the archdiocese to meet on January 27, 1880, with the consent of the archbishop, for the defense of the churches and institutions of the archdiocese. It was resolved that it was not the intention of the clergy, through their counsel, to withhold from execution any church, school, seminary, hospital, orphan asylum, or any church property whatsoever then in use in the archdiocese, when it could be shown that the property had been acquired by moneys furnished by Reverend Edward Purcell, or by the archbishop, and not repaid by the congregation. In the event that church property had been acquired or improved in part by moneys of the congregation and in part by moneys furnished by Rev. Edward and Most Rev. John B. Purcell, counsel was not to resist fair and equitable appropriation of such part of property, as determined by court. In cases where property was not acquired by moneys furnished by Rev. Edward or Most Rev. John B. Purcell, counsel was instructed to make all fair and legal defenses to the recovery of the property by John B. Mannix, assignee, and to preserve the same for the congregation and the special creditors thereof.⁶³ The committee of the priests, representing the interests of the churches, then engaged Messrs. T. D. Lincoln, Stanley Matthews and Alexander Long, of the firms of Lincoln, Stephens and Slattery, Matthews, Ramsey and Matthews, Long, Kramer and Kramer, to act as their counsel, and on October 5, 1880, entered into an agreement with them to pay them a fee of \$15,000.⁶⁴

Then, according to counsel, the various congregations filed answers and cross-petitions, wherein they represented that according to the doctrines and tenets of the Holy Roman Catholic Church, each church was unincorporated; that by the rules of the government of the Roman Catholic Church,

62. Petition of Mannix, January 7, 1880, filed in Court of Common Pleas (printed record, I, 1-37); supplemental petition, December 4, 1880 (printed record, I, 200-235).

63. *Catholic Telegraph*, January 29, 1880.

64. Letter, Albrinck, Cincinnati, February 14, 1880, to the priests of the diocese; copy of agreement, October 5th, and letter of T. D. Lincoln, October 6th, to John C. Albrinck (Cincinnati Archdiocesan Archives).

the naked legal title to the property was required to be placed in the name of the archbishop or bishop of the diocese, his heirs and assigns forever; the title, however, was held by the bishop or archbishop in trust and for the benefit of the congregation so purchasing and paying for the same, and for no other purpose whatsoever. The plaintiff, Mr. Mannix, answered, denying that the several defendants and cross-petitioners had any interest legal or equitable in the property described, and he maintained that each piece of property was held by John B. Purcell free from any trust whatever, and was thus conveyed in the assignment to J. B. Mannix.

For the trial, an entry *pro forma* was made in the Court of Common Pleas, but the action was taken to the District Court of Hamilton county, where it was heard in the months of April, May and June, 1882, so far as it related to fourteen pieces of property, which had been selected with the consent of counsel as sufficient to present the general questions of law and fact applicable to all. The trial opened on Tuesday, of Holy Week, April 4, 1882, and after sixty-six days of argument, ended on June 24, 1882.⁶⁵ On December 1, 1883, Judges Robert A. Johnston, Fayette Smith and F. W. Moore, of the District Court, rendered a decree to the effect that all the property except the St. Joseph cemeteries was held by John B. Purcell in trust for religious and charitable uses, and although the legal title was in him, it could not pass to John B. Mannix by the assignment, nor could it be subjected by the assignee to the payment of the debts referred to and included in said assignment; but that as to certain churches and properties known as the Church of St. Patrick's, Cincinnati; St. Patrick's, Cumminsville; the Cathedral; the Cathedral School; St. Joseph Orphan Asylum and Mount St. Mary's Seminary of the West, the assignee was entitled to recover whatever sums of money had been advanced by John B. Purcell or Edward Purcell for buying or building or improving, repairing or otherwise maintaining the same; and that so much of St. Joseph cemeteries as had not been sold into burial lots or otherwise appropriated for the burial of the dead, was subject to sale by

65. Transcript of docket and original entries, District Court of Hamilton County (printed record I, 291).

the assignee for the payment of debts under the assignment.⁶⁶ For the purpose of fixing the amounts due from the institutions named, and the amount of unsold ground in the cemeteries subject to the operation of the decree, the Court appointed Alexander B. Houston, Special Master.

A motion for a new trial being overruled,⁶⁷ Mr. Mannix prosecuted error from the decree to the Supreme Court of Ohio. But before the case was tried in the Supreme Court, complications arose. Death had claimed Father Edward Purcell as early as January 21, 1881, whilst his most reverend brother had passed to his reward on July 4, 1883. Immediately upon a realization of the state of affairs in December, 1878, the archbishop had sent his resignation to Rome. The priests had protested unanimously against its acceptance by Rome, and Rome yielded; but it sent Bishop Elder, of Natchez, to Cincinnati, in April, 1880, with full powers of coadjutor and administrator.⁶⁸

The financial affairs were in the hands of Mr. Mannix, to whom they had been assigned on March 4 and 11, 1879. But unfortunately, though all who knew Mr. Mannix, credited him with good intentions, some albeit doubting the propriety of his choice as assignee, Mr. Mannix took to speculating with the assets of Edward and John B. Purcell, as he began to convert them into cash. For nearly five years no report of his trust had been made to Probate Court by Mr. Mannix. Proceedings were begun in Probate Court to force him to file an account, which was effected on November 30, 1885, Mr. Mannix alleging \$444,793.54 in receipts and \$370,817.50 in expenditures.⁶⁹ Exceptions were taken to the account and on December 10, 1885, Mr. Mannix was ordered to appear for examination before Mr. R. S. Fulton, Referee. On the same day, Mr. Mannix resigned as assignee,⁷⁰ and Messrs. Isaac J. Miller and Gustav Tafel were appointed trustees, to whom

66. Decree of District Court of Hamilton County, December 1, 1883 (printed record, I, 302 ff).

67. Transcript of docket and original entries, District Court of Hamilton County, December 1, 1883 (printed record, I, 321).

68. Letter, Cardinal Simeoni, Prefect of Propaganda, Rome, March 21, 1879, to Purcell; *Catholic Telegraph*, April 10, 1879; January 30, 1879; April 24, 1879; April 29, 1880.

69. Court of Common Pleas, Hamilton County, exhibit No. 2, Bill of Exceptions No. 76, 278 (Court of Insolvency, Hamilton County).

70. Court of Insolvency, Hamilton County, assignment docket, I, 98.

Mannix was ordered to transfer his accounts on January 4, 1886.⁷¹

The Referee reported to Probate Court on January 13, 1886, and thereafter the hearing continued for some weeks, finally resulting in the finding of the Court on May 13, 1886, fixing the amount due from Mannix, as assignee of John B. Purcell, at \$55,827.46, and as assignee of Edward Purcell, at \$305,827.70.⁷² Thereupon Mannix appealed to the Court of Common Pleas.⁷³ The case was tried before Judge Schroder, in April and May, 1887, continuing for thirteen days. On July 7, 1887, Judge Schroder gave his decision. Speaking of the acts of Mr. Mannix, he said:

"It appears from the evidence that from an early period of his trust Mannix used the trust funds in bond and stock transactions. The document filed by him as his account professes to set forth in numerous items, his purchases, sales and income therefrom. His examination as a witness and his admissions unfold to the Court that those items, to a great extent, are fictitious, and that they were embodied in the account for the purpose of concealing his perversion of the trust and of deceiving the Court. No book account was kept of them. The memoranda of his dealings were upon slips of paper, which the assignee destroyed before filing his report. To unravel this part of the exhibit of his dealings has imposed a task of extraordinary difficulty, enhanced by avowedly false and fraudulent entries in the account. The evidence discloses that at various times the assignee, in stock speculations, deposited trust moneys and bonds as pledges or 'margins'. Those deposits were swept from him by adverse fortune, and appropriated by his brokers or bankers to meet his losses. To cover these conversions, and to make his account present the appearance of his still possessing these bonds, he made fraudulent entries of purchases of bonds, crediting himself accordingly with pretended purchases of the same. He also charged himself, from time to time, with the imaginary quarterly interest received from these imaginary bonds."⁷⁴

It was shown in his trial that Mr. Mannix had bought his first stock of this kind on August 3, 1882, consisting of 200 shares of New York Central stock from Pitts H. Burt & Co., brokers, and his last purchase was on August 6, 1884.⁷⁵ The defalcation of Mannix was fixed at \$314,410.91, but in the final

71. *Idem*, p. 102.

72. Probate Court, Hamilton County, Journal, vol. 151, p. 200.

73. Court of Common Pleas, Cases 76278 and 76279, filed August 16, 1886.

74. Decision of Judge Schroder, printed in *Catholic Telegraph*, July 14, 1887.

75. Stenographic report of Referee Fulton to Probate Court, January 13, 1886.

entries, made on December 30, 1887, John B. Mannix was represented as indebted to the estate of John B. Purcell in the sum of \$53,903.33 and to the estate of Edward Purcell in the sum of \$285,227.58, totalling \$339,130.91. This then involved the bondsmen of Mr. Mannix, namely Messrs. H. H. Hoffman and M. Clements, who had signed bond of \$50,000.00 in the estate of John B. Purcell, and Messrs. John Holland, George Hoadly, Charles Stewart and Michael Walsh, who had signed bond of \$250,000.00 in the estate of Edward Purcell. George Hoadly paid \$62,500.00 to be relieved of further responsibility. For the rest of the amount much litigation ensued.

In the meantime, the original case had been taken to the Supreme Court of Ohio. On November 16, 1885, John B. Mannix filed a petition in error to the Supreme Court, in appeal from the District Court of Hamilton county. Archbishop Purcell having died, Archbishop Elder was made defendant.⁷⁶ Mannix himself having resigned, I. J. Miller and Gustav Tafel, trustees, were substituted for plaintiffs in error. The trial was set for December 16, 1887, the firms of Lincoln, Stephens & Lincoln, Matthews, Ramsey & Matthews, representing the defendants, all the churches and institutions; and the firms of S. A. Miller, Hoadly, Johnson & Colston, Mannix & Cosgrave, Stallo & Kittredge, Wilby & Wald, representing the plaintiffs, the assignee and the creditors. The decision of the Court, which was given on the 21st of December, 1888, and read by Judge C. J. Owen, confirmed the decision of the District Court. A few extracts will show the tenor of the decision:

"All the church edifices involved in this controversy, except three (which includes the cathedral) were severally bought, built and paid for wholly by the gifts of the members of the several congregations worshipping therein, respectively, and others, for the sole purpose of public religious worship therein. To the purchase and building of the three excepted as above, John B. and Edward Purcell advanced money by way of loan, (and otherwise than as gifts,) which, as to the Cathedral and St. Patrick's Church, Cummins ville, has not been repaid. Except the money so advanced, these church buildings were paid for by contributions from members of the respective congregations, and others, and the legal title vested in the archbishop, to be held by him in trust

76. Petition in error, John B. Mannix vs. Wm. Henry Elder et al, No. 645 (printed record, I, 325-29).

for the use of the congregations, respectively, using them as places of public worship.

"These congregations were not incorporated, or organized under any law of the state, nor were they unincorporated associations whose members incurred any personal liability;—none of the congregations nor any bodies of individuals representing them, were so organized as to be capable of holding the legal title to the church property.

"The other properties held and used for ecclesiastical purposes, asylums, schools, cemeteries, were, like the churches, openly, notoriously, continuously, and exclusively possessed and used for the purposes for which they were acquired and deeded to the archbishop. But they were so possessed, used and managed by persons with whom it was impracticable to invest the legal title, by reason of the want of permanency in the personnel of their possession and management.

"Except as to the claim of John G. Hendricks for improvements put upon the cathedral property, the central and controlling question in the case is whether the church property, including all the property above mentioned, is liable for the debts of the archbishop, contracted as above, and passed to the assignee by the deed of assignment.

"A few fundamental facts to be kept in mind: The archbishop in his official capacity has made no assignment. The diocese of Cincinnati has not gone into insolvency, nor have any of the churches or other institutions involved in this controversy. John B. Purcell, the individual, made an assignment in insolvency of all his individual property to an assignee to be by the latter applied to the payment of his individual debts. No property held by him in trust for others could, or was intended to pass by deed of assignment.

"The questions before us are very similar to those which would have arisen if John B. Purcell, claiming to be in possession of this property, had brought suit to quiet his alleged title against those who now assert the trust, or as if, claiming to be the unqualified owner in fee-simple, had brought his actions against them to recover possession of the several properties held by them. The practical and substantial subject of the present inquiry is, have these supposed beneficiaries an interest in this property which they can assert is superior to the right of John B. Purcell or his creditors to subject it to the payment of his debts.

"The proof from the canons and laws of the Church is overwhelming that he was not invested with an absolute title to it as his own. It is practically conceded that he held it in trust; but the parties are very far from a concurrence of views concerning the terms of the trust.

"Was the dominion of the archbishop over this property such as to render it subject, at law or in equity, to the payment of his debts? The debts are, almost, if not quite, exclusively, such as were contracted in the business of receiving money on deposit upon the terms of paying interest upon it while on deposit, and finally restoring the principal. It surely cannot be seriously claimed that this important branch of the

banking business was within the terms or powers of the trust upon which the property was held. It originated with, and was prosecuted by the vicar-general, Edward Purcell. The archbishop stated, among other things upon this subject, that this business had its origin in the failure of the banks, and the desire of the depositors that Father Edward should take their money and keep it for them, they refusing any security, but trusting to his integrity and good faith. There is no serious attempt by any creditor to trace moneys deposited by him into any specified property. There was but one fund. The book-keeping was crude and primitive. While some money deposited must have gone into church property, donations must have gone to pay interest upon and repay the principal of deposits.

"The theory that these are diocesan debts to be satisfied out of diocesan or general church property, is untenable. The diocese is not constituted to hold either the legal or equitable estate in any property which is devoted to church purposes.

"Our conclusion is that the property sought to be subjected to the payment of the individual debts of John B. Purcell (except so much of the cemeteries as was devoted to such purposes), was 'held in trust for others', and did not pass to the assignee by the deed of assignment."⁷⁷

The great contention, therefore, that a considerable part of the money obtained from depositors, had been used in acquiring property for church purposes, a contention which in the beginning had given the suits an apparently strong basis, was not sustained by the testimony in the trial.

The trustees, through their attorneys, next made an application at Washington, D. C., first, to Mr. Justice Harlan, of the United States Supreme Court, for a writ of error to the Supreme Court of Ohio for the purpose of reviewing the judgment of the State Court. This application having been denied with leave to apply to the full bench, it was subsequently renewed in 1889 before the U. S. Supreme Court, but was denied. The decree of the District Court, therefore, remained intact.

In the meantime, the case had been remanded by the Supreme Court of Ohio to the Circuit Court of Hamilton county, which had succeeded to the District Court. Hearings were thereupon begun and continued through 1889 and 1890 before the Master, who had been appointed by the original order of the District Court to determine the amount of the liability of the six churches and institutions and the St. Joseph's cemetery matter, as provided in the original decree of the

77. Decision of Judge C. J. Owen, Supreme Court of Ohio, 1888—Mannix, assignee vs. Purcell.

District Court. It finally resulted in a decree of the Circuit Court holding four of the six properties for the following amounts, for which were collected the following sums:

	Decree	Amount Col- lected includ- ing Interest
St. Patrick's, Cumminsville	\$ 4,901.30	\$ 5,195.90
Cathedral	114,182.92	120,042.26
Cathedral School	15,442.48	6,547.41
Mount St. Mary's Seminary	8,635.18	8,994.98
	\$ 143,161.88	\$ 140,780.55

Sale of lots in St. Joseph Cemetery furnished \$16,360.14.

As soon as the trustees began to realize on their assets, the Court of Insolvency ordered them to pay dividends to the creditors. The first dividend of one and one-half per cent. was ordered on November 29, 1886.⁷⁸ Thirty-one hundred and eighty creditors received pro rata \$56,203.15.⁷⁹ On April 13, 1888, a second dividend of one and one-half per cent. was ordered to be paid to the creditors.⁸⁰ On October 29, 1892, a third dividend of one and one-half per cent. was declared, and on this occasion \$53,592.25 was paid to 2885 creditors.⁸¹ On June 3, 1893, Probate Court ordered a fourth dividend of one and one-half per cent. to be declared.⁸²

Before the next dividend was declared, other unfortunate circumstances presented themselves. With the filing in Probate Court on August 1, 1898, of the seventh report of the trustees, Miller and Tafel, there was shown a total of receipts from the beginning of their trusteeship in 1886, to August 1, 1898, of \$355,401.27, and a total of disbursements aggregating \$352,621.83, leaving a balance of \$2,779.44. Exceptions were filed to this account on August 1, 1898, by the creditors of the estate, and on December 3, 1898, a Special Master Commissioner, Harlan Cleveland, Esq., was appointed by the Court

78. Court of Insolvency, Journal, vol. 110, p. 352.

79. Book of Receipts, first dividend, Purcell Case (Court of Insolvency).

80. Court of Insolvency, assignment docket, I, 100.

81. Hamilton County Probate Court, Journal, vol. 143, p. 445; Book of Receipts, third dividend, Purcell Case (Court of Insolvency).

82. Probate Court, Journal, vol. 147, p. 318; Court of Insolvency, assignment docket, II, 539.

of Insolvency.⁸³ In his report to Court on May 31, 1899, the commissioner submitted that the trustees, instead of showing a balance of only \$2,779.44, should show a balance of \$44,755.75 to the credit of the estate, as in their report of August 1, 1898, they had credited themselves with unlawful fees to the amount of \$29,731.75, and had omitted sales of real estate to the value of \$2,743.76. The interest on these sums amounted to \$9,500.80.⁸⁴ Judge Aaron McNeill, of the Court of Insolvency, accepted the report and gave his decision accordingly on June 13, 1900.⁸⁵ On the appeal of the trustees, the Court of Common Pleas, on April 7, 1903, ordered the reduction of the amount in the decision of Judge McNeill, so as to make a balance of \$15,000.00 in favor of the trust.⁸⁶ This then allowed the declaration of another dividend to the creditors, but of only one per cent., which was filed on April 7th, and allowed and confirmed by the Court of Insolvency on May 2, 1903.⁸⁷ A final dividend of one-eighth of one per cent. was declared on December 17, 1903.⁸⁸ In this dividend vouchers amounting in all to \$3,249.16 were made out to 1717 creditors.⁸⁹ On May 11, 1905, the resignation of Miller and Tafel, trustees, was filed and accepted, William List, to whom a balance of \$1,763.46 was entrusted, being made the new trustee,⁹⁰ and the case practically closed.

Such was the legal aspect of the question. There was another aspect of it, however, which was not neglected by the ordinary or the priests. If, in justice to the donors of the church property in the diocese, the property could not be sold, charitable donations might undo some of the untold harm resulting from the disaster. In a diocesan synod held at the cathedral on Wednesday, February 19, 1879, when the enormity of the debt had not yet been ascertained and it was thought that the debt could be held to within \$1,000,000, three plans for the payment of the sum were adopted. First, a diocesan fair should be

83. Court of Insolvency, Journal 10, pp. 233-234.

84. Report of Harlan Cleveland, May 31, 1899, to Court of Insolvency (Court of Insolvency, Hamilton County).

85. Court of Insolvency, Journal, vol. 13, pp. 433, 463.

86. Decision and entry in Court of Insolvency, Journal, vol. 17, p. 535 ff.

87. Court of Insolvency, Journal, vol. 18, p. 20.

88. Court of Insolvency, Journal, vol. 19, p. 7.

89. Final report of Trustees Miller and Tafel to Court of Insolvency, April 21, 1905.

90. Court of Insolvency, Journal, vol. 21, pp. 186, 230, 556.

held every year for the purpose. At Cincinnati it should be held in May, and all the churches should be represented thereat. Secondly, a Diocesan Debt Society should be established in every congregation of the diocese. Thirdly, the archbishop should write to the bishops of the dioceses of the country, asking permission for some priests of his diocese to appeal to the charity of their spiritual children to aid him in this great work of paying off all the indebtedness.⁹¹ A fourth plan was debated and considered favorably, though not definitely adopted, as there had to be obtained first from the State Legislature the repeal of a law forbidding lotteries. The Montana Lottery Company offered to undertake to raise \$3,000,000 in one year, the diocese not being required to furnish any money, or assume any financial obligations towards the lottery company. As great opposition was shown to this plan by the citizens in general, it was not accepted.⁹²

In March of the same year a list of contributors from all parts of the country, Catholic and Protestant alike, was opened.⁹³ In April, upon the suggestion of a bishop, a list of contributors of \$1,000.00 each, payable in ten yearly installments, was opened. It was thought that 3,000 of such contributors should be found in the country. The list was opened by twenty-two local subscribers, clergymen, laymen and ecclesiastical institutions.⁹⁴ On May 26, 1879, when the archbishops and bishops of the country, Archbishop Purcell among them, met at New York on the occasion of the dedication of the new cathedral, means of helping the archdiocese of Cincinnati were likewise proposed. A letter from Cardinal Simeoni was read, expressing gratification at the evidence already given of the Catholics of the United States coming to the aid of Archbishop Purcell. A statement was read showing the liabilities, assets and surplus indebtedness, and measures were taken toward arriving at a practical solution. In the address of Cardinal McCloskey, stress was laid on the willingness of the creditors to cancel half or a great part of their claims, as a very large proportion of the debt was due to ac-

91. *Catholic Telegraph*, XLVIII, February 20, 1879.

92. *New York Herald*, February 28 (29), 1879; *Catholic Telegraph*, November 23, 1882; *Cincinnati Daily Gazette*, November 24, 1882.

93. *Catholic Telegraph*, March 27, 1879.

94. *Catholic Telegraph*, April 3, 1879.

cumulated compound interest. The bishops assembled agreed to have subscription lists opened in every parish of their dioceses for special contributions, to be paid at once, or in installments of five years. In each parish a collection was to be taken up on some Sunday previous to the first of November, 1879. The bishops personally pledged \$15,500.00, and an appeal was made to the clergy and laity in the country.⁹⁵

We shall let Archbishop Elder summarize for us what was done in the way of charity up to August 29, 1892, when he wrote the following letter to an esteemed prelate for the enlightenment of the Propaganda. After a statement of the trouble, the archbishop says:

"But probably the Sacred Congregation would like to know what has been done, and what it is proposed to do in the way of charity.

"When I came here in April, 1880, I learned that at the first appearance of the difficulty, when it was thought a few thousand dollars would 'tide the business over', a temporary embarrassment, the priests contributed of their own, \$14,000.00. Some of them had to borrow what they gave; and one of them told me last year, he had only lately been able to repay what he borrowed. Some lay gentlemen followed the example. Altogether \$40,000.00 was raised on that occasion. They stopped, because they found the amount was too great.

"A Bazaar was held and some \$18,000.00 raised and distributed among the poorer creditors. I consulted the diocesan Council, talked with the prominent priests, and held meetings of the pastors. The common sentiment was that the law suit against the Church made the people unwilling to give charity to the creditors. On occasion of the archbishop's funeral, July, 1883, there was such an outpouring of regard and affection for him, that I thought we could take advantage of it. But the same difficulty was made.

"Later on in 1889 [1886], we tried to overcome that difficulty by promising that the money contributed should be used not to make partial payments on the notes; but only to buy up notes entirely, and have them assigned to a treasurer for the benefit of the churches, in case the suit should cause the selling of the churches. Under this arrangement we collected \$21,871.04, and bought up notes to the amount of \$163,433.88. But the people would not continue their contributions in this way. The common sentiment was opposed to these efforts which brought no conclusion. They said, if you can make a definite arrangement which will put an end to all the litigation and close the whole business, we will give liberally.

"I undertook to test the strength of that sentiment,—by soliciting subscriptions made on condition of terminating all the business. I

95. Address of Cardinal McCloskey, May 26, 1878, in *Catholic Telegraph*, May 29, 1879.

got signatures of priests for \$11,000.00 and of laymen for \$20,000.00 more; some paid in cash without condition. Then I suspended my work, until I could see more nearly the fulfillment of the condition, that is, a conclusion of all the litigation. This is what we have done in the diocese towards raising charitable contributions for the creditors.

"A number of the Rt. Rev. Bishops of the country—whom Archbishop Purcell appealed to—at the consecration of the Cathedral of New York—made collections and sent contributions to the amount of \$65,000.00. This money was placed at interest and from this fund a great deal of relief has been given every year—to the most needy of the creditors—chiefly in monthly payments amounting to more than \$3,000.00 a year.

"What efforts have we made to come to an agreement with the creditors? As soon as the first decision was given in the lower Court, that the churches could not be sold for the archbishop's debts, I wrote to the assignee, that if he judged proper to be content with that decision, and not appeal,—I was ready to make solicitation for contributions; and I believed I could raise quite as much as they could expect to obtain by an appeal; and they would save both the expense and the delay. I told him, if he thought his duty required him to appeal,—he should put my letter on file; and perhaps in some later stage, they might think better of it. He made the appeal.

"Soon after the decision of the Supreme Court in our favor, I was told that the assignee had said, if I would raise \$250,000.00 he would take it in lieu of all his claims against the pieces of property which were indebted. My own conviction and that of our attorney, is that all our indebtedness to the estate amounts to less than \$30,000.00. But the assignee expected a great deal more and as I expected to raise liberal contributions, I sent him word that I believed I could raise the sum he had named; and if he promised to accept it, I would undertake the work. But he drew back from his offer. And he did so a second time, when a gentleman had gotten from him a memorandum of what he expected, amounting to something more than \$250,000.00. When I accepted that, he said he had not power to make such an arrangement.

"Afterward a committee of creditors made a proposal that we should pay a percentage amounting to about \$220,000.00 and as much more as I could obtain by a general appeal to the people of this diocese and of the country. I accepted that also; and signed an obligation to do all that I could to obtain generous contributions; if they would suspend their proceedings in court a few months, to see how I should succeed. But the meeting which had appointed that committee refused to adhere to their agreement."⁹⁶

This letter of Archbishop Elder had been provoked by inquiry from the Congregation of the Propaganda. In the previous June, the creditors had appealed to the Pope asking for

96. Letter, Elder, Cincinnati, August 29, 1892 to — (typed copy, signed September 22, 1892, by William Henry Elder, Cincinnati Archdiocesan Archives).

aid in the matter. It was not the first appeal made to the Pope by the creditors. The first had been addressed to him on August 24, 1880. A second was prepared and printed on September 16, 1882.⁹⁷ Archbishop Elder himself on February 27, 1888, had addressed a very tender and appealing letter to the archbishop of Baltimore, begging him to use his influence with the Holy Father for some signal assistance in the matter of Archbishop Purcell's debts, hoping that thereby "that deplorable stain" might be wiped out.⁹⁸

As we just noted, the matter had indeed gone to Rome, and after the statement of Archbishop Elder had been sent to the Propaganda Congregation in the fall of 1892, Cardinal Ledochowski, Prefect of the Propaganda, to whom the letter was referred, answered that Rome refused to interfere in the matter, because the courts had decided that it was a private debt, in which Rome consequently could not interfere.⁹⁹

As a conclusion to the consideration of the *Purcell Failure*, as it came to be called, we might summarize the causes and effects of the disaster. When the diocesan trustees had finished the auditing of the liabilities and assets of Edward Purcell, they submitted their report at the beginning of March, 1879, in which, after stating that 3,485 creditors had presented claims to the amount of \$3,672,371.57, to which \$202,000.00 owing to banks and three holders of mortgages had to be added, they said:

"As the system of receiving deposits has been going on for nearly forty years, and as Father Purcell has always been paying heavy interest, without receiving much in return, as the accrued interest was in many cases annually drawn and added to the capital, this compound interest has, in many cases, exceeded the original investment. In the absence of regular accounts, it is impossible to give an exact account of the amount of money paid as interest.

"In all our investigations, we have found no reason to suspect any dishonesty on the part of Father Purcell, but we do find, in addition to the large amount paid as interest, bad investments, shrinkage in value, misplaced confidence, and unbusiness-like management are the causes of the sad calamity, which we most deeply deplore, and which we have in vain endeavored to remedy."¹⁰⁰

97. Copies of the Memorials to the Pope, in Cincinnati Archdiocesan Archives.

98. Letter in Baltimore Archives, Case 49, L 2.

99. Letter, Elder, Cincinnati, November 1, 1892, to — (Baltimore Archives, Case 49, M 11); *Catholic Telegraph*, December 8, 1892.

100. Supreme Court of Ohio, *Church Case*, printed records, II, 499.

In the various trials of the case, testimony was produced to justify these assertions. From the claims presented it was ascertained that between the years 1847 and 1862 the lowest receipts taken in annually amounted to \$220,454.00 and the highest, \$668,061.00; between 1863 and 1877, the lowest was \$44,591.00 and the highest, \$1,011,675.00. The entire receipts totaled \$13,349,847.00; this, indeed, from an incomplete record.¹⁰¹ To begin with, this was too large a business for any one man to handle alone. And Father Purcell, besides his duties as chancellor of the diocese, and the editorship, for a time, of the *Catholic Telegraph*, was the sole administrator and clerk of the business. On the money received the lowest interest paid was 6 per cent., and on some 7½ and 8 per cent.¹⁰² It was calculated that about two million of the four million dollars of liabilities were due to compound interest alone. When he loaned out the money, Father Purcell demanded no securities other than a note to pay.¹⁰³ Sometimes he gave out the money and demanded not a cent of interest in return.¹⁰⁴ Worse, his system of book-keeping was crude and simple. He kept no book of bills payable, so that no record was had of the money loaned him and for which he was responsible,¹⁰⁵ nor had he a book of disbursements.¹⁰⁶ When noting interest on deposits, he would write out an entirely new note. When the auditors tried to disentangle the affairs, they had nothing more than the claims which might be presented by the creditors. Bad loans of money were made in business enterprises. Adverse times, financial panics and property depreciation likewise added heavy losses.

There is no doubt but that the archbishop believed himself authorized to deal in such a banking business, despite the prohibition of the canons of the Church to the contrary. Of this his own testimony and that of other witnesses in the trial leave not the shadow of a doubt. And this contributed much to the dissatisfaction aroused in the trouble. The archbishop

101. Brief to Supreme Court, of S. A. Miller, attorney for I. J. Miller and Gustav Tafel, Trustees, p. 39.

102. Answer and cross-petition of Besuden and Mann, in printed records, I, 37-40; 41-45.

103. Report to Probate Court by Referee Fulton in trial of Mannix, January 13, 1886.

104. Testimony of John P. Doppes, Supreme Court of Ohio, printed records, II, 343.

105. Testimony of W. C. Miller, auditor for trustees, Supreme Court of Ohio, printed records, III, 1270.

106. Brief of S. A. Miller to Supreme Court, argument, pp. 40, 41.

placed mortgages on parish property without consulting the will of the parish.¹⁰⁷ That he had misgivings in this business, we have already shown.¹⁰⁸ It was just at that time, too, in 1855, that he forbade the clergy of the diocese to receive money on deposit, or for safe-keeping.¹⁰⁹

That one cent of this money ever clung to the hands of either the archbishop or of his brother, was a thought which even their bitterest enemies in this trouble never suggested. The inventories of their estates, as appraised and filed in Probate Court in 1879, are a striking proof that they both were then the poorest of the poor, and had always lived self-sacrificing and abstemious lives. The estate of the archbishop, exclusive of the ecclesiastical apparel of his office as bishop, was appraised at \$526.10, whilst that of his brother was appraised at \$111.50.¹¹⁰

That the effects of such a calamity were disastrous, needs no imagination to picture. Whilst there were some large accounts among the deposits, the majority of accounts were held by people who had labored hard to "put something by for a rainy day", and when this was taken from them, sickness, loss of work, and misfortunes in the family fell heavily upon them. Many became despondent and many fell away from the faith. Conversions became less frequent and more difficult. The ecclesiastical seminary had to be closed until 1887. Growth in parishes ceased automatically; only within the last ten or fifteen years have new parishes been formed to provide for large communities or new groupings of Catholics. New enterprises could not be considered. But the failure served, not only in the archdiocese, but also throughout the United States, to purge a growing Church from financial cancers, which would in due course have eaten ravenously into the organism of a healthy ecclesiastical body. It has served, too, to clarify the bishop's title to property, so that instead of holding title in fee simple, the archbishop of Cincinnati holds title in trust to all ecclesiastical property in the archdiocese, with the exception of property which is held by the various religious congregations and societies in their own corporate name.

107. Answer of St. Gabriel's church, Glendale, in printed records, I, 155.

108. See page 190.

109. Notice of Archbishop Purcell to his Clergy, in *Catholic Telegraph*, September 15, 1855.

110. Exhibit No. 1 in Bill of Exceptions, Court of Common Pleas, No. 76278 in re assignment Purcell to Mannix.

CHAPTER VI

DIOCESAN SYNODS AND PROVINCIAL COUNCILS



FROM the time of the Apostles, the regulation of faith and discipline in the Church has been largely effected by assemblies of the members of the hierarchy of the Church. Such assemblies have been provoked very often by errors of faith or abuses of practice in the Church, and have served, therefore, as a means of self-preservation and self-defense to the Church. The proper object of councils is the determination of matters pertaining to faith, morals and discipline, so that should meetings of members of the hierarchy be held for other purposes, they are not designated by the title of council.

As the Church is composed of various groups, such as dioceses, provinces and countries, various kinds of councils may be held according as the members are from any of these particular groups. We have, therefore, diocesan councils, provincial councils and national councils. Strictly speaking, a meeting of the clergy of a diocese under the bishop is not a council, as such a meeting enjoys the privilege of deliberation only. Hence, the term synod is more properly applied to a meeting of the diocesan clergy, deliberating mostly on matters of discipline; whilst the term council is more properly applied to the meeting of the bishops of a metropolitan province, in which all the bishops enjoy not merely the privilege of deliberation, but likewise that of legislation. A study of both the diocesan synods and the metropolitan or provincial councils is one that is very useful to discern the condition of a diocese or an archdiocese. Therein are made manifest the obstacles which retarded the growth of the Church in that particular district, and the means which were used to overcome those impediments, to warn the faithful of danger, and to insure the attainment of the purposes of the Church of Christ upon earth.

In the archdiocese of Cincinnati there have been held both diocesan synods and provincial councils, though their number has not been large. As regards the diocesan synods, records of few of them have come down to us. In the earlier days much formality did not attend them. Generally, they accompanied the holding of a spiritual retreat for the clergy of the diocese, and up to 1865 no written record had been made, either of their convocation and meeting, or of their deliberations. That they were held, we have no doubt. One was held by Bishop Purcell and thirteen priests of the diocese on the days of November 19 to 21, 1837. Five sessions were held on the three days. The *Catholic Telegraph*, of November 23, 1837, informs us that "the utmost harmony prevailed during, as well as before and after its sessions, and we cherish a confident hope, relying upon Him who alone can begin and perfect any good work, that this edifying assemblage of the clergy will result in substantial blessings and a great increase of holiness throughout the various congregations of the diocese". But we are left in darkness as to the questions discussed or the decrees promulgated in the synod. Father Joseph Stokes, who had been commissioned to write up the synod, complained to Bishop Purcell that he could not perform his task, since Father Badin had taken the notes of the synod along with him to Kentucky.¹ The *Telegraph* records another diocesan synod held at Cincinnati, October 17, 1857, when diocesan conferences were established at Columbus and Dayton.² Lastly, the first collection of diocesan laws, which was made in 1865 in the synod of that year, held from Sunday, September 3d, to Tuesday, September 5th, entitled *Statuta Dioecesana ab Illustrissimo et Reverendissimo P. D. Joanne Baptista Purcell, Archiepiscopo Cincinnatiensi, in Variis Synodis, Quae Huc Usque in Ecclesia Sua Cathedrali Vel in Sacello Seminarii, Celebratae Sunt, Lata et Promulgata* (Diocesan Statutes, enacted and promulgated by the Most Reverend John Baptist Purcell, Archbishop of Cincinnati, in various synods, which have been celebrated up to the present time [1865] in his Cathedral Church or Seminary Chapel), recognizes the holding of various synods

1. Letter, Joseph Stokes, Cincinnati, December 19, 1838, to Purcell, Rome (Cincinnati Archdiocesan Archives at Mount St. Joseph's).

2. *Catholic Telegraph*, 1857, XXVI, No. 43, p. 4; 1859, XXVIII, January 29, 1859.

without a written record of the deliberations and enactments.

The synod of 1865 was solemnly opened on Sunday, September 3d, with Pontifical High Mass, celebrated in the presence of Archbishop Purcell and the bishops of Philadelphia and Mobile, by Right Reverend Sylvester Rosecrans, auxiliary-bishop of Cincinnati. The synod was opened immediately after by the most reverend archbishop according to the prescriptions of the Roman Pontifical. The second session was held on the next day, Monday, September 4th, and the last session on Tuesday, September 5th. The priests attending the synod numbered seventy-seven. The collection of laws made at that synod and at the previous synods was classified into three sections, according to the triple object of the sacerdotal state, viz.: divine worship, edification of the people, and personal sanctification of the priest. In the first section, consideration is given to the preparations for properly building a church, to the correct furnishing of the interior of the church, and the instruments serving for the celebration of the sacrifice of the Mass. In the second section, the administration of each sacrament is considered, the proper administration demanded and pointed out, and various abuses singled out for eradication. In the second part of the same section, the legislation concerns preaching, the management of schools, and the management of churches by means of church wardens. In the third section, precepts and admonitions are given to the priests for the regulation of their own lives, for the practice of virtue, and the avoidance of vice. Prayer, work, charity, chastity, justice, prudence, simplicity, fortitude, temperance, study, and knowledge of their flock form the topics of legislation of this last section.³ Serious abuses hardly existed, if we are to judge from the regulations of this synod. The wearing of beards by some of the priests was a practice which it was thought should be abrogated, and the ancient law of the Western Church in that regard observed.

The next diocesan synod of Cincinnati, which was given the title of second diocesan synod, was held in 1886, though other informal synods, if we may use the term, were held before that, as e.g., the synod held after the retreat of August 23 to 29,

3. *Statuta Dioecesana, Cincinnati, 1865.*

1868. On that occasion Archbishop Purcell held a synod, promulgating the laws of the Plenary Council of Baltimore, 1866, as amended by Rome, and legislating on other matters in his own diocese.⁴ But it is most likely that no synod in the strict sense of the word was held on that occasion. The title of second diocesan synod belongs, therefore, to the synod which was convoked by Archbishop Elder on September 13, 1886, and opened on October 19th of that year in St. Peter's cathedral, Cincinnati. The order of the Roman Pontifical was followed as in 1865, and the synod opened after Pontifical High Mass by the archbishop. The sessions, attended by one hundred and seventy priests, continued for three days, closing on Thursday, October 21, 1886. The legislation of this synod was drawn up in two sections: the duties of priests in spiritual matters, and the duties of priests in temporal matters. We shall select, however, such points only as serve to bring into relief the differentiating features of this synod from its predecessor. The purpose of this synod was to give organization to the diocese, or rather to systematize the various elements in the diocese. To this end several enactments were made. Nine parishes of the diocese were made irremovable, viz.: Holy Trinity, St. Joseph's, St. Patrick's, St. Mary's, and St. Paul's, in Cincinnati; Emmanuel and St. Joseph's, in Dayton; St. Raphael's, Springfield, and St. Mary's, Urbana. The diocese was divided into four parts or deaneries, a dean being placed over each part. The first deanery embraced the county of Hamilton; the second, the counties of Brown, Clermont, Adams, Highland, Butler, Warren, Clinton, Preble, and the western sections of the counties of Ross, Scioto and Pike; the third, the counties of Montgomery, Fayette, Green, Madison, Darke, Shelby and Mercer; and the fourth, the counties of Miami, Champaign, Logan, Union, Marion, Auglaize and Hardin. In these districts ecclesiastical conferences were to be held; to render them more effective, Hamilton county was divided into three sections. The number of synodal examiners was placed at ten; that of diocesan consultants at six; their mode of choice was likewise prescribed. The organization of the diocesan chancery and curia was effected. Of the vices existing among the people, the synod

4. *Catholic Telegraph*, September 2, 1868.

inveighed very strongly against two, blasphemy and intemperance, proposing very apt means for the uprooting of the two bad habits. Finally, on the morning of the last session, Archbishop Elder appealed to the clergy to use all their might in trying to pay off the debt of the deceased Archbishop Purcell, even though justice did not bind them to its cancellation. It was as a result of this appeal that a commission consisting of the consultors, the synodal examiners, the deans, and the vicar-general was appointed, and many thousands of dollars obtained towards the settlement of many claims of the creditors.⁵

After a lapse of twelve years from the holding of the second synod, Archbishop Elder appointed four priests, Fathers John C. Albrinck, John B. Murray, Aemilian Sele and Henry Moeller to examine the diocesan statutes for revision. Having received their report, the archbishop took counsel with his consultors, who advised consultation with all the priests on the principal points. Accordingly, a letter containing twelve questions was sent to the priests on November 4, 1897. After the receipt of their answers by December 8th, new meetings were held with the four priests and the consultors, by whom a printed copy of the proposed new statutes was prepared and sent out to the priests for opinions on July 18, 1898. On July 21, 1898, the archbishop announced the convocation of a synod for November 9th, of that year. The answers of the priests having been received by September 1st, several corrections were made in the proposed statutes, which were then submitted on the day of the synod, November 9th, and accepted as the particular law of the diocese. One hundred and ninety-four priests attended the synod, which was held on one day only, the morning session being taken up with the Pontifical High Mass and the opening of the synod according to the Roman Pontifical. The afternoon session was devoted to the publication of the decrees and of the officials of the curia.

The order followed in the composition of the decrees was the same as that of the second synod, viz.: two sections, one concerning the duties of priests in spiritual affairs, and the other in temporal affairs. The former decrees were in the main repeated, slight additions being made to accommodate

5. *Acta et Decreta Synodi Secundae Cincinnatiensis*, 1886.

them to the times. Two parishes, St. Francis de Sales, Cincinnati, and Holy Trinity, Dayton, were added to the nine irremovable parishes of the former synod; the number of synodal examiners was raised from ten to twelve, whilst that of the deans was reduced from four to three. The first deanery, that of Cincinnati, embraced the counties of Hamilton, Butler, Clermont, Warren, Brown, Clinton, Adams, Highland, and the western portions of Scioto, Pike and Ross; the second, that of Springfield, embraced the counties of Union, Champaign, Clarke, Madison, Preble, Montgomery, Green and Fayette; and the third, that of Sidney, embraced the counties of Mercer, Hardin, Auglaize, Marion, Logan, Shelby, Darke and Miami.⁶

In order to make conditions in the archdiocese conform to the standard of the new code of Canon Law, Archbishop Moeller in the spring of 1919 proposed to his consultors the holding of the fourth diocesan synod. Acting upon the suggestion, the consultors met regularly to discuss in order the regulations of the last synod of 1898, so as to reform them wherever necessary. Their work continued for about a year, when a printed copy of the proposed legislation was sent to the priests of the diocese for corrections and recommendations. The various enactments formed subjects of discussion likewise at the clerical conferences in the spring of 1920. When the reports of the priests had been received, the consultors met again to prepare the final draft of the new diocesan law. The letter of indication, announcing the date for the holding of the synod as December 14, 1920, and inviting all priests to attend, was sent out by the archbishop on November 18th. At nine o'clock in the morning of the day appointed, the synod was opened by the archbishop with the celebration of Pontifical High Mass, which was attended by about two hundred priests. In the session which followed immediately, profession of faith was made by all present, whereupon the secretary was instructed to read the changes which had been effected in the statutes according to the suggestions made by the clergy. By a secret ballot the statutes were then approved. Following a recess of an hour, a second session was held in the afternoon, when the diocesan officials took the oath of office to which they had been appointed. The synod closed with the declaration of the arch-

6. Synodus Dioecessana Cincinnatiensis Tertia, habita die 9a Novembris, 1898.

bishop that the statutes were diocesan law, to go into effect on the first Sunday of Lent, 1921; with an exhortation to the priests for the observance of the new law; and with the benediction as prescribed by the Roman Pontifical.

The number of diocesan synods has indeed been small, only four having been held. But the need of conciliar legislation was supplied by the five provincial councils of Cincinnati, held in 1855, 1858, 1861, 1882 and 1889. As the diocesan synods were held in 1865, 1886, 1898 and 1920, the gaps which might otherwise appear, have been suitably abridged.

After a preparatory session in the archbishop's residence, on Saturday afternoon, May 12, 1855, the First Provincial Council of Cincinnati was solemnly opened with Pontifical High Mass, celebrated by Archbishop Purcell on Sunday, May 13th. All the bishops of the Cincinnati province, as it was then constituted of the sees of Cincinnati, Cleveland, Covington, Louisville, Vincennes, Detroit and the vicariate-apostolic of Upper Michigan, were present. The superiors of the Dominicans, the Franciscans, the Jesuits, the Fathers of the Holy Cross and of the Precious Blood likewise attended. Bishop Martin J. Spalding and Father J. Frederic Wood were the promoters of the council. During the course of the week there were held, besides the solemn sessions prescribed by the Roman Pontifical, four private and five public sessions, in which free discussion on many topics ensued. In the decrees which resulted from these discussions, the council petitioned Rome for the erection of the vicariate-apostolic of Upper Michigan into a diocese to be called Sault Ste. Marie, and the division of the diocese of Vincennes, Indiana, into two dioceses, the diocese of Fort Wayne to embrace the northern half of the state. For the double purpose of obtaining a sufficiently large corps of professors and body of students, it was determined to make the seminary of Mount St. Mary at Cincinnati a provincial seminary, without, however, abolishing any of the diocesan seminaries. During the discussions on the subject each bishop of the province promised to send at least two students to Cincinnati. A board of seminary administration of five bishops was appointed, the bishops of Detroit and Upper Michigan being relieved of serving on account of the distance from Cincinnati. To enhance further the dignity of the provincial

seminary, Rome was petitioned to make it a pontifical seminary in some way or other, allowing it to confer doctorate degrees in philosophy and theology. To this petition Rome answered through the Cardinal-Prefect of the Propaganda that the petition had been deferred.⁷ To provide for students in a preparatory seminary a similar arrangement was made, a provincial preparatory seminary being determined upon, and St. Thomas seminary at Bardstown, Ky., selected. Other salutary decrees were passed concerning annual or biennial clerical retreats, support of the bishop, loans of money to priests for safe-keeping, the support of infirm priests, the practice of medicine by priests, the erection and support of parochial schools, the support of foundlings, orphans, the infirm, the deaf, the dumb, and the blind, and the transfer of priests from one diocese to the other, or by religious superiors without the knowledge of the bishop.⁸

With the exception of the decree relating to the pontifical seminary and the privilege of conferring degrees, the decrees were accepted practically as adopted, and a letter of approbation was sent from Rome on February 16, 1857. On Shrove Tuesday of the following year Archbishop Purcell formally published the decrees as approved by Rome.⁹

Having determined upon the holding of a second provincial council, which was to be opened on the fourth Sunday after Easter in 1858, the council was solemnly closed on Sunday morning, May 20th, with Pontifical High Mass celebrated by Bishop Lefevre, administrator of Detroit.

Conformable to this determination the Second Provincial Council was solemnly opened on May 2, 1858, in the same manner as on the first occasion, Archbishop Purcell celebrating the Mass of the Holy Ghost, and Bishop Spalding preaching the sermon. The number of the bishops attending was increased by one, the diocese of Fort Wayne having been erected the previous year. To Bishop Spalding, of Louisville, again fell the office of promoter of the council, an office which he was to fill likewise in the next council of 1861. Four public and six private sessions were held during the course of the week, as a

7. Letter, Cardinal Barnabo, Rome, February 16, 1857, to Archbishop Purcell.

8. Concilium Cincinnatense Provinciale I, habitum anno 1855 (*Collectio Lacensis*, tom III, 183-202).

9. *Catholic Telegraph*, February 20, 1858.

result of which thirteen decrees were enacted. Besides considering questions connected with the administration of the sacraments, the Fathers of the council gave much consideration to the question of education. So much importance was attached to the establishment of parochial schools, that pastors were obligated under pain of mortal sin to provide a parochial school wherever conditions warranted. To render the schools efficient, the Holy Father was petitioned to commend to the superior of the Congregation of Christian Schools the establishment of a normal school within the province of Cincinnati. To appeal to the spiritual interests of the children, the Association of the Holy Childhood for the redemption of children was ordered to be established in all the schools of the province. To induce uniformity in the celebration of feasts in the province, Rome was petitioned that the dioceses of Vincennes and Fort Wayne might add to the four feasts of precept which they observed, the feasts of the Circumcision, Epiphany, Corpus Christi and the Annunciation of the Blessed Virgin. The two great evils, mixed marriages and intemperance, both productive of disastrous results to religion as well as to individuals, were made subjects of caution. To strengthen the tone of morality among the people, pious confraternities and the conducting of parochial missions at regular intervals were recommended. The acts and decrees of the council received approbation from the Congregation of the Propaganda on September 28th, and from Pope Pius IX on October 3d, a decree to that effect being issued on November 10, 1858.¹⁰

Three years having elapsed, the Third Provincial Council of Cincinnati was solemnly opened on April 28, 1861, and was held during the ensuing week. The same bishops as had attended the council of 1858 were in session during this council. A greater variety and number of topics, however, occupied the attention of the Fathers, though only a few of them passed into legislation. Besides several mandates relative to sacerdotal conduct, the Fathers of the council ordered the teaching of Gregorian music in the parochial schools and the introduction of boy choirs in the divine offices; the proper instruction of youth for Confession and Communion; the manner of

10. Concilium Cincinnatiense Provinciale II, habitum anno 1858 (*Collectio Lacensis*, tom III, 195-214).

affiliation of students and their financial relation to the diocese. Two topics, however, of wider import were made subjects of legislation. One was the formation of the Society for the Diffusion of Catholic Books. All the bishops of the province under the presidency of the archbishop were to be members of the society, whilst a commission of eight or nine persons, two or three of them laymen, was to be appointed to take charge of the matter. The purpose of the society was the promotion of cheap editions of the best books so that all Catholics might be possessed of good literature. The second topic was the organization of parish wardens. For the administration of the temporal affairs of the parish, a board of wardens with the pastor as moderator was to be selected. Four or eight men were to be chosen, two or four of them to be chosen by the people, if they wished; if not, by the pastor. Rules were also laid down for their selection. These rules were taken from the seventh decree of the Council of New York of 1861, which in its turn had taken them from the instructions of Pius VII and of Leo XII, of April 3, 1823, and August 16, 1828, respectively. The council of Cincinnati in conclusion mentioned no time for reconvening, doubtless due to the uneasy times. The Civil War was impending and the Fathers in their pastoral letter showed their increasing anxiety by appealing to God to avert or mitigate that "awful calamity, which would arm brother against brother in fratricidal strife, and would result in widespread ruin to the whole country", whilst they concluded their letter with an urgent exhortation to the people "to pray fervently for peace and prosperity to our beloved country, now threatened with the manifold and unspeakable evils of disension and civil war".

In its approval of the decrees of the Third Provincial Council of Cincinnati, given on December 8, 1861, Rome took exception to the universal introduction of the trustee system, as it had caused so much trouble in the United States previously. It approved of their institution, therefore, only where necessity demanded it, and according to the interpretations given by Pius VII and Leo XII.¹¹

Twenty years were to pass before the Fourth Provincial

11. Concilium Cincinnatiense Provinciale III, habitum anno 1861 (*Collectio Lacensis*, tom III, 215-232).

Council was to be summoned. Every one of the bishops who had taken part in the former councils, with the exception of Archbishop Purcell, had died, whilst Archbishop Purcell himself, a victim of the unfortunate financial disaster¹² of 1878, was in retirement at the Ursuline convent, Brown county, and Bishop Elder, his coadjutor, was administering the archdiocese. Affairs of great importance demanded the convocation of a provincial council, so that Bishop Elder applied to Rome and obtained permission on August 28,¹³ 1881, to hold such a council.¹² Accordingly, Bishop Elder sent out the letter of indication on December 27th, of the same year, and at the same time assigned certain subjects to various bishops. That of Secret Societies was assigned to Bishop McCloskey, of Louisville; Tenure of Property, to Bishop Gilmour, of Cleveland; Administration of Temporals, to Bishop Borgess, of Detroit; Matrimony, to Bishop Dwenger, of Fort Wayne; Schools, Catholic and Public, to Bishop Watterson, of Columbus, whilst that of Ecclesiastical Discipline was reserved to Bishop Elder himself.¹³

On March 5, 1882, the council was solemnly opened by the coadjutor of Cincinnati, Bishop Elder, with Pontifical High Mass, in which Bishop Borgess, who was to be promoter of the council, preached the sermon. The bishops of Louisville, Covington, Detroit, Cleveland, Fort Wayne, Vincennes and Columbus, and the administrator of Nashville attended, besides the superiors of the religious orders of the province, with the exception of the abbot of the Cistercians, who was excused. The work in hand could not be completed in the one week intended, so that the close of the council had to be deferred till March 19th. During the two weeks eight general or public sessions and twenty-two private sessions were held. As a result of this great activity, a great number of decrees were passed on ecclesiastical discipline, the administration of ecclesiastical property, marriage, Catholic and public schools, Catholic societies and confraternities, secret societies and ecclesiastical chant. As the question of church wardens had not

12. Letter, Cardinal Simeoni, Prefect of Propaganda, Rome, September 5, 1881, to Archbishop Elder.

13. Letter, Bishop Elder, Cincinnati, January 2, 1882, to Bishop Dwenger, Fort Wayne (Notre Dame Archives).

received final settlement in the previous council, the Fathers decreed that it was the province of the bishop to decide on the necessity of having church wardens and the manner of their selection; that such wardens should have no legal standing in the civil court, but were to be only assistants of the pastor; that they had to be approved in writing by the bishop, and were susceptible to removal at his wish; that wherever it was judged expedient to have them, they were to be chosen only from the names proposed by the pastor; that in their selection those men only enjoyed a vote, who had reached the age of twenty-one, had made their Easter duty, had held and paid for a pew in the church for a year, or contributed in some other way to the support of the church, had their children educated in Catholic schools, and were not members of any secret society. Of the board constituted by these men the pastor was to be president, without whom no meetings could be held, much less affairs be transacted. On the subject of administration of Church property, very important decrees were passed, demanding annual financial reports, and regulating the contracting of debts by a parish. Insistence was laid upon the duty of parents to send their children to parochial schools, whilst regulations were passed for the establishment of the various grades of education. Divorce, mixed marriages and civil marriages called forth reproof. Rules were established for the right conduct of Catholic societies and the discernment of forbidden secret societies. In its decisions on Church music, the council was guided by the principle that "the duty of the choir is to direct the attention of the people to the altar. Music that fails to do this is not Church music, and must be excluded from the services of religion".

The council likewise concerned itself very much with the spirit of unrest prevalent in the social and political world. Its words of wisdom on the mutual relation of capital and labor are deserving of repetition, as they are even more necessary today.

"A man's labor is his own. The strong arm of the poor man and the skill of the mechanic is as much his stock in trade as the gold of the rich man, and each has a right, as he pleases, to sell his labor at a fair price. Men have also a right to band together and agree to sell their labor at any fair price within the limits of Christian justice, and so

long as men act freely and concede to others the same freedom they claim for themselves, there is no sin in labor banding together for self-protection. But when men attempt to force others to work for a given price, or by violence inflict injury, 'bodily or temporal, they sin. If men are free to band together, and agree not to work for less than a given price, so others are equally free to work for less or more as they please. All men have a right to sell their labor at such price as they deem fair, and no man, nor Union, has a right to force another to join a Union, or to work for the price fixed upon by a Union. Here is where Labor Unions are liable to fail, and in which they cannot be sustained. If one class of men is free to band together and agree not to sell their labor under a given price, so are others equally free not to join such Unions, and also equally free to sell their labor at such price as they may determine upon.

"Catholics can not be partners in any attempt to coerce others against their just rights; nor can they by overt or secret acts, or violence, do injury to the person or property of another. What one man claims for himself he must concede to another.

"On the other hand, capital must be liberal towards labor, and share justly and generously the joint profits which labor and capital have produced, being mindful of the command 'not to muzzle the ox that trampeth out the corn', 'nor to defraud the laborer of his wages'. Capital has no more right to undue reward than labor, nor should capital be unduly protected at the expense of labor. Capital and labor should work hand in hand, and proportionately share the values they have mutually produced. Nature gives the raw material; labor and skill gives it its value; capital gives direction, and advances reward to labor and skill, waiting until in turn it can realize on its outlays. They are mutually dependent on each other, and should mutually labor for each other's interest—capital recognizing the rights of labor, and labor in turn recognizing the rights of capital."

The decrees of this Fourth Provincial Council of Cincinnati were approved by Pope Leo XIII on June 22, 1886.¹⁴

As no date had been set for the next provincial council, it devolved upon the bishops of the province to instigate such a council when conditions warranted. Such happened after seven years had passed since the holding of the last council, so that on January 1, 1889, Archbishop Elder, who had succeeded to the see of Cincinnati upon the death of Archbishop Purcell on July 4, 1883, sent out the call for the Fifth Provincial Council to be opened at Cincinnati on May 19, 1889. The topics proposed for deliberation were societies, tenure of ecclesiastical property, curial procedure, Christian doctrine for

14. Concilium Cincinnatiense Provinciale IV, habitum anno 1882.

children, theological conferences and observance of feasts. On the appointed day the archbishop opened the council, having designated Bishop Dwenger, of Fort Wayne, promoter. Present at the opening were the bishops of Cincinnati, Louisville, Fort Wayne, Vincennes, Columbus, Grand Rapids, Covington and Detroit. The bishop of Cleveland, detained by serious business, did not arrive until Thursday, whilst the bishop of Nashville was on a pilgrimage in Europe. The latter was represented by his temporary administrator. The subjects which had been assigned for discussion, were distributed among five commissions. The activities of five general and eight private sessions resulted in the enactment of eleven decrees. The majority of these decrees bore more or less upon particular practices. Religious communities not exempt from diocesan jurisdiction or otherwise provided for by pontifical constitutions were ordered to incorporate themselves in order to hold their property in their incorporated name. Any and all charitable institutions should be subject to the bishop of the diocese, and no such institution should be begun without his sanction. In order to have all properly instructed in the faith, pastors were to conduct their sermons in such a way that on the Sundays of the year instructions, following the arrangement of the Roman Catechism, should be given; three or four years were to be spent in the study. These decrees were signed by the archbishop of Cincinnati, eight bishops of the province, the administrator of the diocese of Nashville, and the abbot of St. Meinrad, Indiana. It required a rather long period of time before these decrees could be published at Cincinnati, for although Rome had given its approval on May 31, 1891, the decree was subject to other delays. It was sent finally on July 3, 1893.¹⁵

No provincial council has been held since 1889. The province had been organized sufficiently even before the last council, so that general legislation was scarcely necessary. The district was assuming more and more the aspect of an organized Catholic community, where the various elements could work to the attainment of their proper ends. Correction was undoubtedly necessary in certain cases; reforms had to be inaugurated here and there; but the means were ready at

15. Concilium Cincinnatiense Provinciale V, habitum anno 1889 (Cincinnati, 1893).

hand for the individual bishops of the respective dioceses. That the provincial councils of Cincinnati supplied a demand and legislated prudently, is apparent from the decrees of the councils and the fruits which they bore. For by them the faith was safeguarded, illustrated and adorned by Christian discipline; education was promoted; the poor and the orphan were provided; and a pure and elevated morality in the clergy and the faithful was established.

CHAPTER VII

REGULAR COMMUNITIES IN THE ARCH- DIOCESE OF CINCINNATI



HUS far we have considered the establishment and development of the Catholic Church in the archdiocese of Cincinnati in her bishops and clergy, in the foundation and development of her parishes, in her financial resources, and in her legislation for both shepherd and flock. But the work of the Church is not limited to even that sufficiently large sphere. From the first centuries of her existence, the Church has tried to mitigate the social evils of the day; she has promoted the performance of works of charity not only by her individual members, but also by her incorporated societies; she has taught the intellect to advance in science as well as in art; she has cultivated the nobler emotions of the soul; finally, by the earnest entreaties and devout supplications of special communities of men and women, she has implored God to be appeased in His avenging wrath and to send down His inestimable blessing upon the enterprises of men. For one or other of these purposes, she has sanctioned the formation of religious communities and assigned to each one a peculiar object and end. The archdiocese of Cincinnati, too, has experienced the benefactions of such religious orders and societies. We must now consider, even though it be but briefly, the beginnings of these institutions in the archdiocese.

I. COMMUNITIES OF MEN

ORDER OF FRIARS PREACHER

The first religious garb to be worn and to be seen in the diocese of Cincinnati was the white robe of the Dominican priest or Friar Preacher. The history of the beginning of this order in the diocese of Cincinnati synchronizes with that of the

beginning of Catholicity in the state of Ohio and the foundation of the diocese of Cincinnati. For, when the diocese was established in 1821, there were at work in the entire state but two priests, Fathers Fenwick and Young, both of whom were members of the order of St. Dominic. It was their lot to be the heralds of Catholicity in Ohio, the sowers of the seed which was to multiply a hundred-fold, the shepherds of the wandering sheep, who were but blindly groping their way in the primeval forests of Ohio. Other Dominican priests accompanied the first bishop to Ohio in 1822, as we related in the coming of Bishop Fenwick to Cincinnati. Whilst the original foundation was made at St. Rose, Ky., where the provincial lived, the bishop of Cincinnati became in 1828 the commissary-general of the entire order in America. This position Bishop Fenwick held till the year of his death, despite his desire to be relieved of the office.

It so happens that nearly all the foundations which the Dominican Fathers made in Ohio, lie without the present limits of the archdiocese of Cincinnati. Their establishments centered about Somerset, where they had established their convent. There the convent continues today, heir to the traditions of the first church founded in Ohio. It formed part of the archdiocese of Cincinnati until the year 1868, when, with the creation of the diocese of Columbus in the southeastern part of the state, it passed under the jurisdiction of the bishop of Columbus. There is no Dominican institution in the archdiocese of Cincinnati today.

CONGREGATION OF THE MOST HOLY REDEEMER

Providence was not to be even so kind to the second regular community of men, who came to Cincinnati upon the urgent appeal of Father Résé, in 1829, to the provincial of the transalpine province of the Redemptorists at Vienna. For the foundation to be made in the diocese of Cincinnati, the provincial selected three priests, Fathers Simon Saenderl, Francis Xavier Haetscher, Francis Xavier Tschenhens, and three lay brothers, Jacob Koller, Aloys Schuh, Wenceslaus Witopill. Having provided them with requisites for the celebration of

Mass, with an ostensorium, a thurible, a small organ, and other articles, he sent them on their way from Vienna in April, 1832. Sixty-six days were spent on their way through Germany and France, and on the ocean, before they landed at New York on June 20, 1832.¹ After a week's rest they proceeded via the Erie canal to Buffalo, thence to Cleveland, to Chillicothe, to Portsmouth, and to Cincinnati, where they arrived on July 17th, only to learn that Bishop Fenwick was in Michigan.² Father Résé, who received them at Cincinnati, sent four of the party on to the bishop in Michigan, reserving Father Tschenhens to take charge of the German parish at Cincinnati, and Brother Jacob to be the cook at the seminary.³

In Michigan, Bishop Fenwick offered the Fathers a site with three or four hundred acres of land at Detroit and the mission at Green Bay.⁴ Father Haetscher and Brother Aloys remained at the first place, whilst the superior of the band, Father Saenderl, and Brother Wenceslaus went on to Green Bay. In the next spring, when the diocese was being administered by Father Résé, Bishop Fenwick having died the previous September, Father Tschenhens was detailed to Norwalk, Ohio, where after a fourteen days' mission he succeeded in establishing order in a disorganized parish.⁵ The Fathers withdrew entirely from Michigan in 1835, when they found that they could not establish a community house as their rules demanded, and took up their residence at Norwalk, Ohio.⁶ There Bishop Purcell wished them to establish a community house, though he did not fancy them relinquishing their work in other parishes of the diocese. The Fathers found the task at Norwalk impossible, as the town could support only one priest. They then petitioned for charge of Holy Trinity church at Cincinnati, where they thought they might be suitably supported in a community house; but their petition was rejected. In January, 1840, the Fathers received peremp-

1. Letter, Simon Saenderl, New York, June 20, 1832, to Fenwick, Cincinnati (Notre Dame Archives).

2. Letter, Simon Saenderl, Detroit, August 28, 1832, to Central Direction, Leopoldine Association, Vienna (*Berichte*, 1832, V, 24).

3. Idem as in Note 2.

4. Idem as in Note 2.

5. Letter, F. X. Tschenhens, Norwalk, July 3, 1833, to Leopoldine Association (*Berichte*, 1835, VII, 26).

6. Letter, Résé, Detroit, June 16, 1835, to Purcell, Cincinnati (Notre Dame Archives).

tory orders from the superior at Vienna to leave their places in the diocese of Cincinnati and to repair to Pittsburgh.⁷

SOCIETY OF JESUS

Far more successful was to be the establishment of the third regular community of men in the archdiocese, that of the Society of Jesus, though the efforts which had been made fifteen years earlier than the actual foundation, had proved sterile. In 1825 Father Stephen T. Badin, acting as vicar-general in Europe for Bishop Fenwick, had presented a long memorial to Father Sewall, S.J., Stonyhurst, England, to have him undertake a foundation in the diocese of Cincinnati.⁸ Father Sewall's final answer in the next year blasted all hopes. "I should be happy," wrote Father Sewall, "if I could find any zealous missionaries for Dr. Fenwick's diocese; but at present we are so distressed for want of men, that it is impossible; and from what we hear from America, I fear much that Georgetown College will soon be of no service to that country."⁹

When Bishop Purcell came to Cincinnati, he determined to take up the matter of obtaining Jesuits to conduct a college in Brown county, Ohio, for which purpose he was going to solicit the general of the Jesuits in his visit at Rome in 1838-1839.¹⁰ He was successful in his petition, for the general promised him that the first house to be established by the society in America should be in the diocese of Cincinnati. In thanksgiving for this favor Bishop Purcell wrote to Bishop Blanc, "Laus Deo".¹¹ The bishop had already determined on his plan, and on March 10, 1839, received permission from Pope Gregory XVI to transfer to the Jesuits for the

7. Letter, Rev. Joseph Prost, C.S.S.R., Rochester, New York, October 23, 1837, to Purcell, Cincinnati (Archdiocesan Archives, Mount St. Joseph, Ohio); letter, F. X. Tschenhens, C.S.S.R., Norwalk, January 3, 1840, to Purcell (Notre Dame Archives); *U. S. Catholic Almanac*, 1841, p. 123.

8. Letter, Badin, Chelsea, London, April 7, 1825, to Fenwick, Cincinnati (Notre Dame Archives).

9. Letter, Badin, Lille, France, April 19, 1826, to Fenwick (Notre Dame Archives).

10. Letter, Purcell, Cincinnati, March 23, 1838, to Archbishop Eccleston, Baltimore (Baltimore Archives, Case 25, Q 4).

11. Letter, Purcell, Rome, February 12, 1839, to Blanc, New Orleans (Notre Dame Archives).

maintenance of a college some property which had been given for educational purposes to Bishop Fenwick.¹²

The general kept his promise and in the following spring wrote to the provincial, Father P. J. Verhaegen, S.J., at St. Louis, to ask if it were possible for the society there to take charge of the college at Cincinnati. Negotiations were then opened with Bishop Purcell by Father Verhaegen in a letter of August 10, 1840, inquiring about conditions at Cincinnati.¹³ We shall allow the bishop himself to state his offer to the society in his letter of August 17th:

"Your letter of the 10th has just reached me and I lose no time in telling you of the joy, which it has afforded us. There is no mistake about, or within the matter.

"I propose then, V. Rev^d & Dear Friend, *to give you up forever*, on condition that they should *ever* be held sacred for Church and School, the College, Seminary and Church, with the real estate on which these buildings, which I now occupy, are located—that you may have there a College and a Parish Church to be served by y society in perpetuity. This property is about two hundred feet long, to the best of my knowledge, without including an Engine house, which I have rented for my (part) support. The College is in good repair, at present, having been newly shingled (on tin, its former covering) since I have been here. In it is a new Cabinet of Nat. Philosophy, which I have had imported from France, for two thousand Dollars, and which should be yours.

"The Pews of the Church (Cathedral) now rent for, I think, 2500 Dollars. And we are in treaty for a lot on which we propose to commence a new Cathedral. Your acceptance, right off, of the present one, would be the very thing we want to push ahead this essential project for a new church.

"In addition to, or instead of the foregoing, just as you please, I would give you 300 acres of Land in Brown County, forty miles from Cincinnati, with a first-rate McAdamized road, 22 miles of which are completed, passing by the door of the small, brick college already built thereon—I should think a college in the country indispensable—or instead of this in Brown County, you can have sixteen hundred acres, or 2,000, as you prefer, in Gallia County, 12 miles from the Ohio River and 18 from Gallipolis, which property has just been deeded to me, for a College, by a wealthy and enlightened Irish Catholic. I have visited

12. Brief of authorization, Rome, March 10, 1839 (Archdiocesan Archives, Mount St. Joseph's).

13. Letter, P. J. Verhaegen, S.J., St. Louis, Mo., August 10, 1840, to Purcell, Cincinnati (Archdiocesan Archives, Mount St. Joseph's).

his residence, lately. He has 6,000 acres in one body, there. All I would ask, is the support of 5, or 6 seminarians annually, or in equivalent."¹⁴

The offer of the bishop of Cincinnati was accepted relative to the college on Sycamore street, and by the middle of September arrangements were being made at St. Louis to supply Cincinnati with some priests and their necessities on the mission. Father Gleizal had been chosen their leader; Father Elet was to be in the party.¹⁵ The news spread through the country, so that on September 30th Bishop Purcell could write to Father John McCaffrey, President of Mount St. Mary College, Emmitsburg: "You will have seen that the Jesuits have come to Cincinnati. There is a growling indistinctly heard among the dens of the bigots, like that of a distant and unfear'd menagerie. Rev. T. R. B[utler] is superintending extensive preparations for the opening of the College. He will probably join the Society."¹⁶

The Fathers had come, indeed, to Cincinnati, taking charge of the college on October 1st, under the presidency of Father John A. Elet, to whom Bishop Purcell kept his promise by executing on March 13, 1841, for the consideration of \$1, a deed of transfer of 193 feet of property on Sycamore street, the engine house not being included in the transfer, to John A. Elet, Peter J. Verhaegen, and James Van de Velde, all of the Society of Jesus, "to have and to hold to the said Elet, Verhaegen, and Van de Velde, the survivors and survivor of them, and the heirs of said survivor forever—in trust to set apart a portion for a church or a chapel, for the permanent accommodation of the Society of the Roman Catholic Church in said city—the residue thereof to appropriate for the permanent support and promotion of education on the premises, *in default* thereof, to the use of the said J. B. Purcell".¹⁷

In the following year a charter of a temporary kind was

14. Letter, Purcell, Cincinnati, August 17, 1840, to P. J. Verhaegen, S.J., St. Louis (St. Xavier College Archives).

15. Letter, P. J. Verhaegen, S.J., St. Louis, September 19, 1840, to Purcell, Cincinnati (Archdiocesan Archives, Mount St. Joseph's).

16. Letter, Purcell, Cincinnati, September 30, 1840, to John McCaffrey, Emmitsburg (Mount St. Mary College Archives, Emmitsburg, Case, McCaffrey, vol. I, P).

17. Warranty Deed, J. B. Purcell, to Elet, Verhaegen and Van de Velde, March 31, 1841 (St. Xavier College Archives).

granted to the college by the General Assembly of Ohio, and in 1869 a perpetual charter was granted.

The Fathers of the society today are limited in the exercise of their mission to educational work, to parochial work in St. Xavier's church, and to chaplaincies in several of the city's institutions. Late in the forties they undertook parish work at several places, at St. James, White Oak, at Chillicothe, Ohio, and at Newport, Ky., at that time under the jurisdiction of Cincinnati. But the provincial did not take kindly to that kind of work, which caused the Fathers to live away from the college, and he, therefore, had them relinquish the parishes named.

ORDER OF FRIARS MINOR

One year before the black robe of the Jesuit was seen in Cincinnati, the brown garb of the sons of St. Francis of Assisi had become a familiar sight to the German Catholics in Holy Trinity parish, Cincinnati. The same trip of Bishop Purcell to Europe in 1839, which had resulted in interesting the general of the Jesuits at Rome in the diocese of Cincinnati, was likewise the occasion of Cincinnati gaining its first Franciscan friar, Francis Louis Huber, who had volunteered his services to Bishop Purcell and had obtained the consent of his superior at Munich to proceed to Cincinnati. Accordingly, he formed one of the party of seven priests accompanying Bishop Purcell to Cincinnati in 1839, the other priests being Father Olivetti from Turin, and Fathers Machebeuf, Lamy, Gacon, Cheymol and Navarron, from France.¹⁸ This but whetted the appetite of the bishop of Cincinnati, so that on October 27th, of the same year, he wrote to the minister-general at Rome for more subjects, but he was referred by him to the Propaganda.¹⁹ Thwarted in his first efforts, he did not lose heart, and on May 5, 1843, entered into an agreement to place the church of Holy Trinity, Cincinnati, where Father Huber had been exercising

18. Letter, Hercules Brassac, Paris, July 4, 1839, to Purcell (Archdiocesan Archives, Mount St. Joseph's); letter, Rev. Joseph F. Mueller, Munich, June 8, 1839, to Purcell (Notre Dame Archives).

19. Letter, Rev. Joseph M. ab Alexandria, Rome, Aracoeli, January 30, 1840, to Purcell, Cincinnati (Notre Dame Archives).

his ministry, into the hands of one or more Franciscans who should come from Germany.²⁰ On the strength of this, Father Huber wrote to his superior at Munich, who in the following year sent him two lay brothers, Leander Stroeber and Arsacius Wieser, but not having priests to spare, he was perhaps instrumental in having the superior of another province of Franciscans, that of St. Leopold at Innsbruck, commission Father William Unterthiner of that province to come to Cincinnati and assist Father Huber.²¹ Having left Havre on May 26th, the three persons designated arrived at Cincinnati during the week of July 21, 1844.²²

The relations between Father Huber and his new companions, as well as those between Father Huber and his bishop, soon proved unsatisfactory, so that in 1850 orders came from his superiors for him to return to Europe. He did so, leaving Cincinnati on March 11, 1850.²³

But Cincinnati was not to be deprived of the brethren of St. Francis, as in the meantime the provincial of the Tyrolese province had sent priests and brothers to assist Father Unterthiner, Fathers Edmund Etschmann, Nicholas Wachter, Otto Jair, Sigismund Koch, and Theophilus Kraph having been sent to Cincinnati during the years 1846 to 1849. When relations with Father Huber grew unfriendly, the church of St. John Baptist at Cincinnati was given to their charge immediately after its organization on February 22, 1846. The Fathers assumed charge also of the parish of St. Stephen, Hamilton, in 1848; of St. Boniface, Louisville, in 1849; and of St. Clement, St. Bernard, Ohio, in 1850.

Bishop Purcell then thought it opportune to begin a monastery of the order of St. Francis at Cincinnati, and to that effect made overtures to the general of the order at Rome, who in his turn seconded the matter to the Prefect of the Propaganda Congregation.²⁴ These desires, however, were not so easily

20. Letter, Huber, Cincinnati, May 24, 1848, to Archbishop Eccleston, Baltimore (Baltimore Archives, Case 25, D 9).

21. Idem as in Note 20.

22. Letter, Huber, Cincinnati, July 31, 1844, to Purcell (Archdiocesan Archives, Mount St. Joseph's); *Annales de l'Association de la Foi*, Lyons, 1844, XVI, 443-44; *Wahrheitsfreund*, August 1, 1844.

23. Letter, Huber, Springfield, Ohio, March 12, 1850, to Purcell (Archdiocesan Archives, Mount St. Joseph's); *Catholic Telegraph*, March 23, 1850.

24. Letter, Cardinal Franzoni, Prefect of Propaganda, Rome, March 3, 1851, to Purcell, Cincinnati (Archdiocesan Archives, Mount St. Joseph).

gratified; for, although the provincial, Joseph a Cupertino Friedl, had urged the erection of a house at Cincinnati, his successor in 1857, John a Capistrano Sojer, reversed his opinion, and in a chapter held in that year sent out an order to the Franciscans of the Tyrolese province in America to return to Innsbruck. This hastened negotiations, as the Fathers at Cincinnati wished to remain, and were encouraged in their intentions by the minister-general at Rome, who did not care to give up the American missions. To render it possible for them to continue, however, a college from which to recruit vocations for the American missions, had to be started.²⁵

Archbishop Purcell showed every favor to the Fathers in this affair, giving them permission to build the college, and confirming the transfer in perpetuity of the property of the church of St. John Baptist and of the property at Vine and Liberty streets. Upon the latter site they were to build a monastery, a gymnasium or college, and a church to be dedicated to St. Francis.²⁶ The archbishop then, in 1858, petitioned the provincial at Innsbruck, as well as the minister-general at Rome, for the erection of a custodia. All conditions being satisfactory, and the approbation of Pope Pius IX having been obtained on December 17, 1858, the custodia of St. John Baptist at Cincinnati was erected by decree of the minister-general, Bernardino a Montefranco, on February 19, 1859,²⁷ By the same decree, Father Otto Jair, O.F.M., was appointed guardian of the new establishment. In order to conform to the constitutions of the order, Archbishop Purcell agreed to hold the title of the property in trust for them.

This form of government continued for twenty-seven years, when the Fathers, who had witnessed great growth in their establishment, solicited Archbishop Purcell to petition the

25. Letter, John Capistran Sojer, Innsbruck, October 9, 1857, to Purcell (Notre Dame Archives).

26. Letter, Purcell, Cincinnati, September 8, 1858, to Minister-General at Rome, in *Relatio de Origine Provinciae S. Joannis Baptistae*; authentic copy of letter also in Notre Dame Archives.

27. *Relatio de Origine Provinciae S. Joannis Baptistae, Cincinnatiensis, Ordinis Fratrum Minorum*; letter, Archbishop Purcell, Cincinnati, September 8, 1858, to Minister-General Bernardino a Montefranco, Rome; letter, Purcell, Cincinnati, Feast of St. Francis (October 4), 1858, to Provincial John a Capistrano, Innsbruck (Archives of Minister-General of Franciscans, Rome; printed in *Relatio de Origine Provinciae S. Joannis Baptistae, Cincinnatiensis*); Decree of erection, February 19, 1859.

general of the order for the erection of the custodia into a province. The general in turn petitioned the Holy Father, Leo XIII, as a result of which the Sacred Congregation on Regular Discipline granted the petition on September 11, 1885.²⁸ In response to the mandate of the minister-general, Archbishop Elder put the decree into effect on March 25, 1886, Father Hieronymus Kilgenstein being proclaimed the first provincial.

In the archdiocese of Cincinnati, the order of St. Francis has charge of St. John Baptist church, Cincinnati (February 22, 1846); St. Francis monastery and church, Cincinnati (December 18, 1859); St. Francis seminary, formerly gymnasium and college, Cincinnati (October 4, 1858); St. Bonaventure church, Cincinnati (January, 1849); St. George church, Cincinnati (November 13, 1868); St. Anthony's novitiate, Mt. Airy, Cincinnati (November 28, 1889); St. Clement church and monastery, St. Bernard, Ohio (November 3, 1850); St. Stephen church, Hamilton, Ohio (July, 1848); Mt. Alverno protectory, near Cincinnati (February 2, 1883).

The work of the Fathers has not been confined to Ohio, however, as there are under their charge about forty churches and many attached missions in the states of Kentucky, Indiana, Michigan, Illinois, Missouri, Kansas, Nebraska, Arizona, New Mexico, and the province of Ontario, Canada.²⁹

CONGREGATION OF THE MISSION

The history of the Lazarist Fathers in the archdiocese of Cincinnati begins with the invitation addressed by Bishop Purcell on January 31, 1842, to Very Reverend John Timon, then visitor-general of the Lazarists in the United States. The bishop requested a superior and a professor of the Congregation of the Mission for his seminary, which he proposed to locate in Brown county, where 300 acres of ground were

28. Decree of erection of province of St. John Baptist, Cincinnati (copy in *Relatio de Origine Provinciae*, ut supra).

29. BONAVENTURE HAMMER, O.F.M., *Die Franziskaner in den Vereinigten Staaten Nordamerika's*; HERIBERT HOLZAPFEL, O.F.M., *Geschichte des Franziskaner Ordens*; notes furnished by VERY REV. RUDOLPH BONNER, O.F.M.

available for the purpose.³⁰ To this invitation Father Timon answered that he would visit Cincinnati in the spring, when the subject could be discussed. He would rather have the seminary nearer to the city of Cincinnati, so that the seminarians might take part in the liturgy at the cathedral. As regards the property which the bishop offered him, he remarked that that would have to be returned to the diocese in case the society left the diocese.³¹

The negotiations which ensued, terminated prosperously, as in July the announcement was made that the seminary would henceforth be directed by priests of the Congregation of the Mission.³² Two Fathers and Brothers had been promised for the work, and in answer to the bishop's inquiry as to the time of their coming, Father Timon answered that they would leave Missouri on September 1st.³³ The two Fathers and Brothers left St. Louis according to promise on September 1st,³⁴ and were conducted to their new home, the seminary of St. Francis Xavier in Brown county, Ohio. Father James Francis Burlando, C.M., was the superior, and Father Charles Boglioli, C.M., was his assistant. Between them they discharged all the duties of the seminary for the succeeding three years. But it was found that, with the attending difficulties of very slow travel, the location in Brown county was undesirable for an ecclesiastical seminary, and in 1845 the seminarians were brought back to the episcopal city, the two Fathers of the Congregation of the Mission returning to their homes.

CONGREGATION OF THE MOST PRECIOUS BLOOD

A little more than six months before the Franciscan Father Huber had been joined by Father Unterthiner, O.F.M., Cincinnati had given welcome to a band of seven priests and a few

30. Letter, Purcell, Cincinnati, January 31, 1842, to Timon, St. Mary Seminary, Mo. (Notre Dame Archives).

31. Letter, Timon, St. Mary Seminary, Mo., February 10, 1842, to Purcell (Notre Dame Archives).

32. *Catholic Telegraph*, XI, 231, July 16, 1842.

33. Letter, Purcell, Cincinnati, July 24, 1842, to Timon; letter, Timon, St. Louis, Mo., July 29, 1842, to Purcell; same, August 29, 1842, to same (Notre Dame Archives).

34. Letter, Bishop Kenrick, St. Louis, September 1, 1842, to Purcell, Cincinnati (Notre Dame Archives).

students who had come with their superior, Father Sales Brunner, of the Congregation of the Most Precious Blood. Father Brunner had entered the Benedictine order at Maria Stein, Canton of Solothurn, Switzerland, on July 12, 1812, had pronounced his vows in the order on June 13, 1813, and had been ordained priest on March 19, 1819. For ten years he labored as a Benedictine in the order, but feeling himself called to a stricter life, he left the order on July 21, 1829, with the permission of his abbot to enter the convent of the Trappists at Oelenberg, in Alsace. With the trouble incident to the revolution he was ordered to go back to Switzerland. It was then that he felt the call within him to found an order in America according to the strict letter of the rule of St. Benedict, and that he succeeded in having Abbot Placidus of Maria Stein espouse his cause. Thereupon, on March 18, 1831, the abbot wrote a letter to Bishop Fenwick, detailing the intentions of Father Brunner to form a religious community in America to be directed by the rule and the spirit of St. Benedict, to obtain food and clothing by manual labor and to send out missionaries from the convent to work on the missions. At the time, Father Brunner was living in a poor little house with a few brethren, who were being supported by alms and the labor of their hands. The abbot commended him for his great talents and success on the missions.³⁵

Cincinnati was not then to be favored with such a foundation; and Father Brunner subsequently, in 1838, joined the Congregation of the Most Precious Blood, in Italy, going back to Loewenberg in the next year to establish there the congregation which he had joined.

The call to Cincinnati soon came in a new form, whether on Bishop Purcell's or Father Brunner's initiative, we know not; but Father Brassac, acting as vicar-general for Bishop Purcell, was the intermediary between the bishop and Father Brunner in July, 1842.³⁶ Negotiations continued for some time until the bishop's presence in Europe in 1843 terminated the matter. Father Brunner prepared a band of seven priests and six stu-

35. Letter, Abbot Placidus, Maria Stein, Switzerland, to Fenwick, Cincinnati (Notre Dame Archives).

36. Letter, Brassac, Marvejol, July 30, 1842, to Purcell (Archdiocesan Archives, Mount St. Joseph's).

dents for the journey across the Atlantic in the fall of 1843.³⁷ On September 29th he was given testimonial letters from the bishop of Chur, stating his mission to Cincinnati,³⁸ and on October 4th, he left Basle for Havre, which he reached on October 13th. There he and his companions had to wait some time for favorable weather to allow their sailing vessel to depart, and at that time had the unexpected pleasure of meeting their future ordinary, who had missed his boat of the previous day. The Fathers set sail on the *Vesta* from Havre on October 19th, but left Liverpool only on November 5th.³⁹ The bishop had left the sailing vessel on October 31st on account of its slow progress and set off on a steamer. Not until December 21st did the Fathers reach their destination, New Orleans, whence they made their way to Cincinnati by January 1, 1844.

The bishop, who had arrived home much ahead of them, received them with open arms, entrusting to their care the church of St. Alphonse, Peru, near Norwalk, Ohio. The priests who had thus become affiliated to the diocese of Cincinnati were, besides Father Brunner himself, Fathers M. Anton Meyer, M. John Wittmer, Martin Bobst, Jacob Ringele, Peter Anton Capeder, John Van den Broek and John Baptist Jacomet. With these companions Father Brunner set himself up at St. Alphonse's in truly monastic fashion. But finding the place ill-suited for a monastery, he began the erection of a convent at New Riegel, Seneca county. This new convent was never occupied by the Fathers, but became the home of the Sisters of the Precious Blood who arrived in 1844. Having to pass through Thompson and Tiffin on their visits to New Riegel, the Fathers had to remain over night with some Catholics at Thompson. To overcome this inconvenience, Father Brunner resolved on the erection of a convent at Thompson. This became the mother-house of the congregation in 1847, when the Fathers built there the seminary of St. Aloysius. From this place the Fathers were wont to attend the many congregations in the northern part of Ohio. To them great credit must be given for the development of the parishes in

37. *Catholic Telegraph*, January 6, 1844.

38. Copy of testimonial in *Leben und Wirken des hochw. Franz Sales Brunner*, p. 36.

39. Letter, Brunner, at Sea, November 3, 1843, to Purcell (Notre Dame Archives).

northern Ohio, as nearly all of them have become flourishing parishes. In the archdiocese of Cincinnati the most of their work has been done in Auglaize and Mercer counties. The mother-house and theological seminary of St. Charles Borromeo are now located at Carthagen, Ohio; the novitiate and preparatory seminary are at Burkettsville. The Fathers are in charge of nineteen parishes in the archdiocese of Cincinnati. Other establishments are to be found in northern Ohio, Indiana, Illinois, Wisconsin, Minnesota, Missouri, Texas, Nebraska, Feldkirch, Austria and Schellenberg, Liechtenstein.⁴⁰

CONGREGATION OF THE DISCALCED CLERKS OF THE MOST HOLY CROSS AND PASSION OF OUR LORD JESUS CHRIST

Nearly thirty years were to pass before Cincinnati was to receive its next accession of a regular community. In 1863, Archbishop Purcell extended an invitation to the Passionist Fathers at Pittsburgh to settle at Chillicothe, Ohio. Upon the report of the two Fathers, Dominic and Luke, who had investigated the possibilities of an establishment in the town designated, the provincial, J. Dominick Turlattini, respectfully declined the offer of the archbishop.⁴¹ The idea of establishing a house in the archdiocese was abandoned until the year 1869, when Mrs. Sarah Peter, a convert to the Catholic Faith, and a zealous charity worker, interested herself in the congregation and sent a petition to the provincial chapter at Hoboken, New Jersey, for the establishment of a house in Cincinnati. Disappointment was experienced a second time when the answer came that, on account of the new foundation being made at Baltimore, it was impossible for them to undertake one at Cincinnati.

The third attempt, made directly by the archbishop in the next year, was to prove more successful. When two of the Fathers, Guido and Philip, came to Cincinnati in 1870, and were

40. *Leben und Wirken des hochwuerdigen P. Franz Sales Brunner*, passim; notes from provincial archives, Carthagen, Ohio; *Official Catholic Directory*, 1920.

41. Letter, J. Dominick Turlattini, Birmingham, Allegheny county, Pa., August 12, 1863, to Purcell, Cincinnati (Notre Dame Archives).

offered the church of the Immaculata on Mt. Adams, they expressed delight with the situation and reported in favor of the foundation to the provincial. One of them, Father Guido, was then sent to the archbishop on May 23, 1871, to signify acceptance of the offer. The archbishop himself, who had personally supervised the organization of this church of his predilection, conducted Father Guido to the church and the pastoral residence. After a few days, Fathers Sebastian and William, and Brothers Bonaventure and Ignatius, came to form the first community.

In February, 1872, the Fathers leased the Cincinnati Observatory property for ninety-nine years with the privilege of purchase at \$50,000. This building was then remodeled and converted into a monastery. At the same time a new frame church was built for the English-speaking Catholics on the hill, and dedicated together with the monastery under the title of the Holy Cross on June 22, 1873. To replace the frame, a new church was dedicated on August 23, 1895, and a new monastery, which was begun in September, 1899, was completed and blessed on June 2, 1901. The monastery is now the theological seminary of the western province for young men studying for the Passionist congregation. The two churches and monastery on Mt. Adams have continued to be administered by the Fathers.⁴²

CONGREGATION OF THE HOLY GHOST

In the second year after the arrival of the Passionists, Cincinnati became the haven of refuge for four Holy Ghost Fathers, who had been expelled from Alsace upon the assumption of the government of that province by the German Emperor. In January, 1873, Fathers George Ott, Francis Schwab, Charles Steurer and John B. Kayser, were received at Cincinnati, and stationed soon after at St. Boniface church, Piqua, to attend the neighboring German and French congregations and missions.⁴³ The object of the society, whether in its

42. History of the Passionists in *Catholic Telegraph*, August 15, 1895; notes furnished by VERY REV. SILVAN MCGARRY, C.P.

43. *Catholic Telegraph*, January 15 and May 8, 1873.

first form as the Congregation of the Holy Ghost founded by Claude-François Poullart des Places, or in its second form in its amalgamation in 1848 with the Society of the Immaculate Heart of Mary under Francis Mary Libermann, was the training of missionaries for the care of the most abandoned souls, whether in Christian or pagan lands. Their work of greatest excellence has been performed in darkest Africa, where in the space of sixty years 700 missionaries laid down their lives in the care of souls.

In the archdiocese of Cincinnati, the four Fathers were joined by four more in 1874, but two years later the Fathers as a body had left the archdiocese. Two of the Fathers had applied for and obtained authorization from Rome to leave the community and become diocesan priests. It was this perhaps which occasioned the removal of the other Fathers; for when the superior-general learned in 1874 that several of the members of his congregation in the Cincinnati archdiocese contemplated secularization, he wrote to Archbishop Purcell that he did not favor such action and would recall all the Fathers to Paris.⁴⁴

CONGREGATION OF THE HOLY CROSS

Fathers of the Holy Cross came from the provincial house at Notre Dame, Indiana, to open St. Joseph college at Cincinnati on October 2, 1871. The college is the only establishment of the Fathers in the diocese.

ORDER OF ST. BENEDICT

As early as 1826, efforts had been made by Bishop Fenwick through his vicar-general in Europe, Father Badin, to obtain a body of Benedictine Fathers to labor in the diocese of Cincinnati. To that end Father Badin visited Douay to propose to the general of the English Benedictines the establishment of a community in the "backwoods" of Cincinnati.

44. Letter, Superior-General, Schwindenhammer, Paris, December 21, 1874, to Purcell, Cincinnati (Notre Dame Archives).

The matter was then presented to the chapter in session at Downside college, near Bath, but nothing came of it.⁴⁵

In September, 1892, Reverend Emmeran Singer, O.S.B., of St. Vincent's archabbey, Pennsylvania, took charge of St. Michael's church, at Ripley, Ohio, but left the parish after a three months' residence. In 1896, Archbishop Elder petitioned Rt. Rev. Benedict Menges, O.S.B., abbot of St. Bernard monastery, Cullman, Alabama, to take charge of the same parish at Ripley and the parish of St. Mary's at Arnheim. Accordingly, two Fathers of the order became pastors on September 15, 1896, of St. Michael's, Ripley, with missions at Manchester, Adams county, and Buena Vista, Scioto county, and of St. Mary's, Arnheim, with the mission at Georgetown, Brown county. The two parishes are administered by Fathers of the order at present, though no community house exists in the archdiocese.

SOCIETY OF MARY

In 1849 an invitation to come to Cincinnati was addressed by Father Francis X. Weninger, S.J., then stationed at Cincinnati, to two houses of teaching Brothers in Europe, the Brothers of the Society of Mary, founded in 1817 at Bordeaux, and the Institute of the Brothers of the Christian Schools, founded in 1680 at Rheims by St. John Baptist de la Salle. The petition to the former society had been directed in April of that year to the central house at Ebersmunster in Alsace, whilst the petition to the latter society had been directed to the house at Paris. Both societies accepted the invitation and sent men on their way to Cincinnati. One can imagine the surprise of the two parties when they met on board ship, to learn that both were destined for the same place. Upon landing in the new world, the Brothers of the Institute of the Christian Schools directed their steps to Montreal before going to Cincinnati, and related the occurrence. Brother Facile, visitor-general of the society in America at the time, made further inquiry, to which he received no reply, and instead of

45. Letter, Badin, Paris, August 2, 1826, to Fenwick, Cincinnati (Notre Dame Archives).

sending the Brothers to Cincinnati, sent them to St. Louis in the same year.⁴⁶

The members in the party of the Society of Mary, however, Father Leo Meyer and Brother Charles Schultz, after arriving at New York on July 4, 1849, traveled on to Cincinnati, which they reached on the sixteenth of the month. Their arrival was announced to the people of Cincinnati by the *Catholic Telegraph* on July 19th. The invitation which had been addressed to them by Father Weninger, had offered them the parish school of Holy Trinity, Cincinnati. But the summer season being on, and a terrible cholera epidemic raging, the archbishop, in great need of German priests, asked Father Meyer to assist Father Juncker at Emmanuel church in Dayton. Father Meyer accepted the charge at once, which proved providential indeed, as at the end of the month of July he met Mr. John Stuart, of Dayton, who offered to sell to him his country estate of 125 acres of land to the southeast of Dayton on the Lebanon road. Father Meyer at once related the offer by letter to the superior-general in France, and advised the purchase of the land.

Returning to Cincinnati, Father Meyer was granted formal permission by the bishop to open schools in any part of the diocese. Accordingly, he made arrangements with the pastors of Holy Trinity and St. Paul congregations, Cincinnati, to furnish each school with two Brothers by the first of November, and on August 10th wrote to the superior-general, requesting four Brothers for the purpose. The four Brothers from Alsace responding to the call of the superior were Brothers Andrew Edel, John B. Stintzi, Maximin Zehler and Damian Litz. The departure of the Brothers was delayed until October, so that Father Meyer had to assist Brother Schultz in the school at Holy Trinity, whilst other teachers had to be engaged at St. Paul's.

At last the four Brothers arrived at Cincinnati at midnight of December 3d, spending the rest of that night in a grocery store, the hospitality of which had been offered to them by its proprietor. After a welcome from Father Meyer at Holy

46. Letter, Frère Facile, Montreal, December 3, 1850, to Purcell, Cincinnati (Notre Dame Archives).

Trinity school, Brothers Litz and Stintzi were stationed at that school, whilst the two other Brothers were reserved for the foundation which Father Meyer planned for Dayton. Upon the departure of Father Juncker for Europe in February, 1850, Father Meyer took charge of Emmanuel church, Dayton. On the 19th of the following month, he signed the contract for the purchase of the Stuart property at \$12,000. The intention of Father Meyer was to make this a central house of the Society of Mary in America. Three of the Brothers were called at once to Dayton to take possession of the property. The name of the estate was changed, in honor of the Holy Family, to Nazareth. On the first of July St. Mary's school for boys opened with fourteen day scholars, though the institute was to be conducted for both day and boarding scholars.

Misfortune came to the Fathers on the night of December 26, 1855, when all their buildings were burned and the inmates left without a home. Temporary quarters were soon fitted up, and in March, 1856, the community was back on the Dayton property. School buildings were built and made ready for September, 1857.

The novitiate of the society was approved by Rome and canonically established on August 5, 1864. It was located upon the same site as the college until the year 1911, when it was transferred to a new location five miles southeast of Dayton on the road to Xenia. With the purchase of additional land, making the entire tract 101 acres, the normal school and the provincial administration building were likewise moved to this place, now known as Mount St. John. These buildings were opened in the fall of 1915 with the blessing of the new chapel and the normal school by the archbishop of Cincinnati.

The expansion of the society has not been limited to the archdiocese of Cincinnati, wherein the Brothers conduct six parochial schools in the city of Cincinnati and three in Dayton, but it has progressed north to Canada, south to New Orleans, east to New York and west to California, and even to the Hawaiian Islands. Schools are taught by them in the states of New York, Pennsylvania, Maryland, Ohio, Kentucky, Michigan, Illinois, Iowa, Missouri, Louisiana, Texas, in the Hawaiian Islands, and in Manitoba, Canada. To care for these institutions, the American province of the society was

divided into two provinces, the East and the West, with central houses at Dayton and St. Louis respectively.⁴⁷

BROTHERS OF THE POOR OF ST. FRANCIS SERAPH

The Brothers of the Poor of St. Francis were founded in 1857, at Cologne, Germany, for the care of orphans and the education of the youth of the poorer classes. Through Mother Frances Schervier, the foundress of the Sisters of the Poor of St. Francis, and practically also of these Brothers, they were invited to Cincinnati in 1868. In that year Brother Bernardine opened the protectory for boys on Lock street. On February 26, 1869, the Brothers became incorporated under the laws of the state of Ohio. In 1870 they secured a farm of 100 acres at Mt. Alverno, Delhi, where they built their monastery and school for the education of the neglected poor boy. St. Vincent's home on Bank street is likewise conducted by them.

II. COMMUNITIES OF WOMEN

When the first bishop of Cincinnati made his notable visit to Europe in 1823-1824, among the recruits whom he obtained for work in his diocese, was a Sister of Mercy from France. She was not the only one who was eager to come to America; there were others of her order quite as willing to follow, but they had first to obtain the permission of their bishop, something which was not necessary for Sister St. Paul. This Sister had not been professed, and the superioress was willing to allow her to prepare the way for others at Cincinnati. She was twenty-two years of age, and "sufficiently prudent and learned". She formed one, then, of the party which the bishop had recruited, and together with Fathers Bellamy, Dejean and Résé, the latter acting as chaperon of the party, she sailed from Bordeaux on July 25, 1824, and arrived at New York on August

47. JOHN E. GARVIN, S.M., *The Centenary of the Society of Mary* (Dayton, 1917); notes furnished by VERY REV. B. P. O'REILLY, S.M.; *The Official Catholic Directory*, 1920.

30th.⁴⁸ The two Fathers, Bellamy and Dejean, went directly to Michigan, whilst Father Résé and Sister St. Paul proceeded to Philadelphia, Baltimore, Somerset and Cincinnati. Father Résé had notified Father Hill at Cincinnati that he was bringing a nun along with him. The news spread rapidly, so that when the party arrived at Cincinnati, they were met by many people who had come out to see "what kind of a creature" a nun was.⁴⁹ Curiosity had been aroused among the Cincinnatians, who had scarcely become accustomed to the white robes of the Dominicans. As a companion the Sister was given a Kentucky neophyte of the bishop's, Eliza Rose Powell, the same who later was to conduct school at Canton, Ohio, and to attend the bishop on his death-bed.

The work of the Sister at Cincinnati attracted the notice of the bishop shortly after his return from Europe in 1825. After having given a glowing account of the Sister's work, he appealed on July 8th to the superioress of the Sisters of Mercy in France to send two or three Sisters to aid Sister St. Paul in making a foundation of the institute in Cincinnati.⁵⁰ A school of twenty-five girls was conducted by the Sister and her companion at Cincinnati.⁵¹

But other Sisters of Mercy were not forthcoming. Father Badin had corresponded in 1825 with some nuns at Bruges, who, he thought, could answer the purpose.⁵² The bishop, too, had visited them when at Bruges in 1824. They were two Collettine Poor Clare nuns, Françoise Vindevoghel and Victoire de Seilles, who had obtained the necessary permission of the abess and of the vicar-general of Ghent to establish their order in Cincinnati. A Beguine of Ghent, Sister Adolphine, was likewise gained for the undertaking.⁵³ The three nuns, chaperoned by Father Lutz and two other clergymen,

48. Letter, Résé, New York, September 5, 1824, to Fenwick (Notre Dame Archives).

49. Letter, Résé, Cincinnati, May 5, 1825, to the students of Propaganda College, Rome (Propaganda Archives, America Centrale, Scritture dal 1823-1826, vol. VIII).

50. Letter (copy), Fenwick, Cincinnati, July 8, 1825, to Madame la Supérieure (Notre Dame Archives).

51. Letter, Fenwick to Badin (*Annales de l'Association de la Propagation de la Foi*, Lyons, III, 289).

52. Letter, Badin, Chelsea, London, August 12, 1825, to Fenwick, Cincinnati (Notre Dame Archives).

53. Letter, Badin, Lille, April 19, 1826, to Fenwick, Cincinnati; letter, same, Paris, August 2, 1826, to same (Notre Dame Archives).

destined for St. Louis, sailed from France on August 14, 1826.⁵⁴ After their arrival at Cincinnati, they joined Sister St. Paul in the school work, so that in the next February they conducted a school for girls, which numbered seventy scholars, and instructed besides a large class of poor children on Sundays.⁵⁵

The trials of the Sisters and the bishop were soon to begin. In the summer of 1827, Sister Adolphine wanted to give up her vocation and to leave her companions. When Father Résé heard of this, he advised the bishop to hold them together till he could return from Europe. For if the Beguine were to leave, it would prevent others from coming from Flanders, as well as cause the parents of Frances to hesitate to send her money for the foundation of the institute.⁵⁶

But a greater trial was the loss of Sister St. Paul, upon whom the bishop had relied to become the superior of the new establishment, and without whom the whole enterprise was doomed to failure, the two Poor Clares being judged not sufficiently capable for the undertaking. In September, 1827, Sister St. Paul lay upon her death-bed at Cincinnati. No medical assistance could profit her, and she passed to her reward after three years' service in the city of Cincinnati.⁵⁷

The fears of the bishop were well founded, for early in the next spring, 1828, the two Sisters, Françoise and Victoire, left Cincinnati for Pittsburgh. The bishop wished the Sisters to teach school at Canton, Ohio, but the Sisters, having misgivings of that town went, about the first of April, to Pittsburgh, where they placed themselves under the direction of the Franciscan Father, C. B. McGuire.⁵⁸ The third lady of the party, Sister Adolphine, the Beguine, did not follow them, but, assuming her family name of Malingie, quitted their company

54. Letter, Badin, Marseilles, September 25, 1826, to Fenwick, Cincinnati (Notre Dame Archives); Fenwick, Cincinnati, February 6, 1827, to Rosati, St. Louis (St. Louis Archdiocesan Archives).

55. Communication to *U. S. Catholic Miscellany*, VI, 246, February 24, 1827.

56. Letter, Résé, Rome, September 29, 1827, to Fenwick, Cincinnati (Notre Dame Archives).

57. Letter, Fenwick, Cincinnati, September 8, 1827, to Rigagnon (*Annales de l'Association de la Propagation de la Foi*, Lyons, III, 293).

58. Letter, C. B. McGuire, Pittsburgh, April 28, 1828, to Fenwick, Cincinnati (Archdiocesan Archives, Mount St. Joseph's).

and remained at the cathedral as a singer and directress of the choir.⁵⁹

The dissolution of the community at Cincinnati was unfortunate. Had they remained, perhaps a more edifying chapter of history might have been written of their sojourn in the United States. For on April 19, 1828, two Flemish Sisters, named Benedicta and Bernardina, had sailed from Havre in the care of Father de Raymaecker, O.P., to join the Sisters at Cincinnati.⁶⁰ They reached New York on May 28th, and proceeded to Cincinnati during the course of the next month. There they met with disappointment, as their Sisters had left the town more than two months before. To the invitation of Bishop Flaget, offering them affiliation with one of his communities in Kentucky, they answered that they were not at liberty to join any of them.⁶¹ They probably joined their Sisters at Pittsburgh. There, serious difficulties were encountered by the community, resulting in the dissolution of their house and the return of the Sisters to Belgium in 1839.⁶²

SISTERS OF CHARITY

The failure of the Poor Clares at Cincinnati caused Bishop Fenwick to urge the Sisters of Charity to undertake an establishment in his diocese. His former request in 1825 had produced no fruit, as Father Dubois, the superior of the Sisters at Emmitsburg, insisted on funds being secured to ensure the stability of the establishment in the diocese, a guarantee which Bishop Fenwick could not give.⁶³ But the departure of the Poor Clares made the acquisition of other Sisters imperative, so that two or three laymen proceeded to make arrangements

59. Letter, Fenwick, Cincinnati, April 10, 1828, to Bishop Rosati, St. Louis (original sent to *American Catholic Historical Society*, of Philadelphia; copy in St. Louis Archdiocesan Archives).

60. Letter, Résé, Rome, May 22, 1828, to Fenwick, Cincinnati (Notre Dame Archives).

61. Letter, Flaget, Bardstown, July 28, 1828, to Fenwick, Cincinnati (Notre Dame Archives).

62. For the subsequent history of the Poor Clares at Pittsburgh, see *Diary and Visitation Record* of the RT. REV. FRANCIS PATRICK KENRICK, pp. 64, 110, 111, 117, 142, 176, 177; LAMBING, *A History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny* (1880), pp. 483-485; LAMBING, *Foundation Stones of a Great Diocese*, pp. 329-331.

63. Letter, Dubois, Emmitsburg, December 30, 1825, to Fenwick, Cincinnati (Notre Dame Archives).

with the Sisters of Charity for an establishment at Cincinnati. For this purpose one of the men left Cincinnati for Emmitsburg before February 17, 1829.⁶⁴ Bishop Fenwick seconded their efforts, and to make the invitation personal, wrote the following letter to the mother-superior:

Cincinnati, 9th May, 1829.

Venerable & Dear Mother:

Confident that great good may be done in this city by the establishment of a female orphan asylum under your zealous & charitable care, I have written to the Rev^d Mr. L. Deluol of Baltimore, your Superior, to beg of him 3 or 4 of your pious Sisters who are well calculated to conduct such an establishment in this place, & now have to request that you will consent to send me not less than three of your worthy community for that purpose.

Mr. M. P. Cassilly & others have engaged to furnish you a good & comfortable house, rent free, as long as you wish to occupy it, & \$200 in cash annually towards your support & to refund, if required, all expenses of your journey to this place.

I am myself unable to contribute anything in a pecuniary way towards your establishing yourselves here, but will do all in my power to give you spiritual comfort & advice & endeavor to render you happy & content.

I hope you will set out in time to de[s]cend the river before it becomes too low for boating.

My compliments & blessing to all your community & beg[g]ing your prayers,

I remain very affectionately

Your cordial friend,

†EDW. FENWICK.⁶⁵

This letter was followed up in October by a visit from the bishop himself. His entreaties were favorably received, so that on October 19th, he could write that he was sending Father Mullan back to Cincinnati with a band of the Sisters.⁶⁶ The first Sisters of Charity destined for Cincinnati were Sisters Francis Xavier Jordan, Victoria Fitzgerald, Beatrice Tyler and Albina Levy, the first of whom was in charge as sister-servant.⁶⁷ After tedious travel by stage, the Sisters reached

64. Letter, Rev. J. B. Cliteur, Cincinnati, February 17, 1829, to Central Council of Association of Propagation of Faith, Lyons (*Annales*, 1830, IV, 512).

65. Archives of St. Joseph College, Emmitsburg, Md., Letter Book 6.

66. Letter, Fenwick, Baltimore, October 19, 1829, to Rev. John McElroy, S.J., Frederick, Md. (Archives of Maryland-New York Province of the Jesuit Fathers, McElroy Papers, Case 12 B).

67. Archives of St. Joseph College, Emmitsburg, Md.

Cincinnati on the morning of October 27th, and were lodged at the house of the Reilly family until November 3d, when the two-story frame house, situated on Sycamore near Sixth street, which had been promised to them by Mr. Cassilly, was ready and placed at their disposal. The Sisters took charge immediately of five orphans, and opened a school with six other children.⁶⁸ When, within a year's time, this school and orphanage became too small, a larger dwelling was secured on Sixth, near Sycamore street. A second change was made in 1836, when Major Ruffner's mansion on Third and Plum streets was bought for an academy, school and asylum.

The female orphans of the city of Cincinnati were thus well provided for, but, whilst means had been raised by the German Catholics for a boys' orphanage, the question of the personnel of the institution remained a perplexing problem to the bishop. He determined, however, to solve the problem, and on May 15, 1842, wrote to Mother Xavier, of Emmitsburg, asking for Sisters to take charge of the German boys' asylum at Cincinnati.⁶⁹ Further correspondence followed before the mother-superior decided to accept the invitation. On August 23d, she missioned three Sisters, Seraphina McNulty, Germana Moore and Genevieve Dodthage to Cincinnati, giving the sister-servant Seraphina certain instructions on the conditions on which they accepted the charge. These conditions were (1) that the Sisters were not to be under the control of the board of directors of the asylum; (2) that the boys were not to go to school in the basement of Trinity church; (3) that a new and larger house was to be built in the following spring. To all these conditions the bishop consented.⁷⁰ The Sisters remained in charge of this institution till their recall to Emmitsburg in June, 1846. At that time charge over boys in orphanages and schools was a question which was perplexing the authorities at Emmitsburg. It had resulted at New York in the separation of the Sisters of Charity from the mother-house at Emmitsburg. A like separation was to occur shortly at Cincinnati, after the su-

68. Letter, Fenwick, Cincinnati, February 25, 1830, to Rigagnon, Bordeaux (*Annales*, 1830, IV, 533).

69. Letter, Purcell, Cincinnati, May 15, 1842, to Mother Xavier (St. Joseph College Archives, Emmitsburg, Book 6).

70. Letter, Purcell, Cincinnati, August 25, 1842, to Mother Xavier (Book 6, *ut supra*).

periors at Emmitsburg had decided in 1849 upon affiliation with the Daughters of Charity of St. Vincent de Paul in France. The affiliation was accepted by the Fathers in France on July 18, 1849.

When the changes which this affiliation occasioned in the dress, customs and vows of the Sisters were sought to be introduced at Cincinnati in 1852, six of the Sisters stationed there under the sister-servant, Margaret Cecilia George, declined the affiliation. Their action met with the approval of the archbishop of Cincinnati. It was decided to continue the former status of the Sisters in Cincinnati. Accordingly, on March 25, 1852, the six professed Sisters with their sister-servant made their vows to Archbishop Purcell as their superior. They were joined soon after by a seventh professed Sister from New Orleans, and by novices. The regular novitiate was begun with the advent of Sister Vincent O'Keefe on April 2, 1852. Sister Margaret retained her office as sister-servant until February 7, 1853, when she was elected the first mother-superior of the community.

In the following year, the Sisters were incorporated under the title of "The Sisters of Charity of Cincinnati, Ohio". St. Peter's academy, orphan asylum and school, located at Third and Plum streets, served as the first mother-house. In the fall of 1853, property on Mount Harrison (Price Hill) was obtained, and, when remodeled, was constituted as the mother-house. Mount St. Vincent's academy was also opened there. At the same time the Sisters assumed charge of the domestic affairs of the new Mount St. Mary seminary. In 1857 they exchanged the Mt. Harrison property and the property at Sixth and Park streets, known as St. Mary's academy, for the home of Judge Aldersen, now known as Cedar Grove, on Glenway avenue, Price Hill. There they laid the cornerstone of a new mother-house on October 25, 1857. But there, too, the number of novices and pupils outgrew the accommodations; the academy which they conducted became crowded; the suburb of Price Hill was developing fast; and a site further removed from the city was desirable. Negotiations followed for a tract of land, then known as "Biggs' Farm", at Delhi, and when these came to a successful issue on September 29, 1869, preparations were made at once for the new mother-

house. This location now serves for the mother-house, novitiate, academy and college, known as Mount St. Joseph's.

In the archdiocese today, the Sisters instruct in thirty-three parochial schools and three academies, whilst they are in charge of St. Joseph's orphanage, the Santa Maria institute, and the four hospitals, Seton, Good Samaritan, St. Joseph maternity hospital and infant asylum, and the Antonio hospital, at Kenton, Ohio.

Beyond the archdiocese, the Sisters of Charity conduct establishments like to those in their native archdiocese, in the states of Tennessee, Michigan, Illinois, Colorado and New Mexico, whilst they have likewise served as the models and instructors of the Sisters of Charity, who have their mother-houses at Convent Station, New Jersey and Greensburg, Pennsylvania.⁷¹

SISTERS OF ST. DOMINIC

Under this heading we shall class three diverse communities, all of which have had relations with the archdiocese of Cincinnati. The three communities are the Sisters of St. Dominic, recently designated by Rome as the "American Congregation of Dominican Tertiaries of the Blessed Virgin Mary", the Dominican Nuns of the Congregation of St. Catherine de Ricci, and the Dominican Nuns of the Second Order.

Of these the Dominican Tertiaries of the Blessed Virgin Mary were the first to come to Ohio, following the Sisters of Charity by not quite three months. Founded originally in 1822 by the provincial Father Wilson, O.P., at St. Magdalen's, now St. Catharine's, near Springfield, Ky., they were called by Bishop Fenwick, the superior of the order in 1830, to form an establishment in the diocese of Cincinnati. Four Sisters, Emily Elder (the superior), Agnes Harbin, Catherine Mudd and Benven Sansbury, formed the first party to leave St. Magdalen's monastery on January 11, 1830, arriving at Somerset, Ohio, on February 5, 1830. On the 25th of the month they took possession of a small house which had been purchased for them,

71. Archives Mount St. Joseph, Ohio; SISTER MARY AGNES McCANN, M.A., *The History of Mother Seton's Daughters*, vols. I, II; *The Official Catholic Directory*, 1920.

and therein on April 5th, opened a school with forty pupils.⁷² A novitiate also was begun, Sister Rose Lynch becoming the first novice. Before the end of the year, the society was incorporated under the title of "St. Mary's Female Literary Society".

The school grew, especially as it had been changed during its first year from a day to a boarding school. A new three-story convent and school was then built and made ready for the winter of 1831.⁷³ The Sisters had gained the favor of the people so well that they were employed in 1832 by the school directors of their district to teach in the district school.⁷⁴ The convent as well as the school prospered, so that by 1860 the Sisters had made establishments at Memphis and Nashville, Tennessee; Monterey, California; Benton, Wisconsin; and Zanesville, Ohio. A great misfortune befell the Sisters in 1866, when their establishment at Somerset was completely destroyed by fire. The disaster served to stimulate the generosity of Mr. Theodore Leonard, of Columbus, Ohio, who offered them a site and financial assistance for a new convent near the city of Columbus, at a place now called Shepard, Ohio. The offer was gratefully accepted; the new convent of "St. Mary's of the Springs" was built; and the Sisters took possession of it on September 1, 1868. As in the spring of that year the diocese of Columbus was formed out of the archdiocese of Cincinnati, the Sisters passed from the territory of the archbishop of Cincinnati to that of the bishop of Columbus.

In point of regular jurisdiction, the Sisters had been subject until 1865 to the immediate jurisdiction of the provincial of the Dominican order in the United States. But this was withdrawn by the master-general of the order in 1865. The community received its present organization, that of a congregation under the orders of a mother-superior, in 1893, when their new constitutions, based upon the rule of the Congregation of the Most Holy Rosary, were approved temporarily by the Sacred Congregation of the Propaganda, Rome, and approved finally in 1903.

72. Letter, Rev. George A. Wilson, O.P., Somerset, Ohio, February 17, 1847, to Purcell (Archdiocesan Archives, Mount St. Joseph).

73. Prospectus in *Catholic Telegraph*, March 3, 1832, I, 159.

74. Letter from Somerset, May 7, 1832, *Catholic Telegraph*, I, 247.

The only establishment which the society has in the archdiocese of Cincinnati at present, is at Bellefontaine, Ohio, where the parochial school is conducted by some of its members.⁷⁵

The second of the congregations devoted to St. Dominic to come into the archdiocese of Cincinnati, was that of the Dominican Nuns of the Congregation of St. Catherine de Ricci, the American foundation of which was made at Albany, New York, in 1880, by Mother Catherine de Ricci (née Lucy Smith). Upon the solicitation of the present archbishop of Cincinnati, three nuns, Sister M. Aimée, M. Reginald and M. Gabriel, the first of whom was the superior, came to Cincinnati in the month of August, 1912. The Sisters repaired to Dayton, Ohio, where in accordance with the purpose of their society, that of giving spiritual retreats and providing homes for business women, they opened the "Dominican House of Retreats" on September 9th. This was followed five years later, on December 6, 1917, by the foundation in the same city of the "Loretto Guild", a home for business women. The two institutions are managed by the same direction.

The third and most recent foundation of a community of Dominican Sisters in the archdiocese is that of the Second Order of St. Dominic, founded originally in 1206 by St. Dominic himself, at Prouille, France. This is a cloistered order, the members of which devote themselves to a contemplative life. The singular privilege of perpetual adoration of the Blessed Sacrament was accorded in 1868 to the monastery of the order at Quellins, near Lyons, France, which communicated the privilege to two foundations of the convent in the United States; one at Newark, New Jersey, the other at Hunt's Point, New York City. The first of the two was established in 1880 by Archbishop Corrigan, when he was ordinary of Newark.

It was in consequence of the gracious response of the present archbishop of Cincinnati accorded to the petition of the Sisters at Newark, that seven professed Sisters from the monastery of St. Dominic in that city came to Cincinnati in May, 1915, and opened the "Monastery of the Holy Name, Cincinnati, Ohio". Under this title the order has been incorporated under the laws of the state of Ohio.

75. *The Official Catholic Directory*, 1920.

SISTERS OF NOTRE DAME OF NAMUR

We have seen above that one of the purposes of Bishop Purcell in going to Europe in 1838 was to obtain some Jesuits to teach in his diocese. With like intentions he tried to obtain some Ladies of the Sacred Heart from France. So confident of success was he that he obtained authorization from Rome on March 10, 1839, to transfer to them some property which had been given to Bishop Fenwick for educational purposes, probably that in Brown county.⁷⁶ In accordance with these plans, Bishop Purcell visited the Madames of the Sacred Heart in Paris, and offered them the property. Although he had received no final answer, he thought that he had sufficient security to announce in the *U. S. Catholic Almanac* of 1840, the opening of an institution by these Ladies.⁷⁷ On this same trip in 1839, accompanied by Father Brassac, his vicar-general in Europe, he visited the mother-house of the Sisters of Notre Dame at Namur, but made no request for their services, expressing only the desire of seeing the Sisters one day in America. The bishop then returned home, leaving his vicar-general to tend to affairs in Europe.

Immediately upon receiving Madame Barat's final answer in March, 1840, that the Ladies of the Sacred Heart could not come to Cincinnati for at least two years, Father Brassac wrote from Paris to Ignatius, the sister-superior, at Namur, making a formal request for Sisters.⁷⁸ To this request he received a favorable reply, in which Sister Ignatius stated her conditions of acceptance, which were: a suitable house with a garden for the Sisters, help in constructing suitable buildings for the establishment of their work, and transfer of the title to the property.⁷⁹ This answer was dictated only after the mother-superior had consulted Father Varin, S.J., and the bishop of Namur. The latter also took the matter into his own hands,

76. Brief of authorization (Archdiocesan Archives, Mount St. Joseph).

77. *U. S. Catholic Almanac*, 1840, p. 98.

78. Letter in translation, in *Records of American Catholic Society*, of Philadelphia, 1900, XI, 321; letter, Brassac, Paris, March 10, 1840, to Purcell, Cincinnati (Archdiocesan Archives, Mount St. Joseph).

79. Letter, Brassac, Paris, April 6, 1840, to Purcell, Cincinnati (Archdiocesan Archives, Mount St. Joseph).

and, on April 24th, wrote to Bishop Purcell to have him personally make a formal demand for the Sisters; to give assurance of a suitable house with the necessary furniture and a garden; assurance likewise of assistance, provided the Sisters could not obtain support from the pensions of scholars; and an opportunity of conducting classes for poor children, as the rule of the society demanded.⁸⁰ To this the bishop of Cincinnati was only too eager to consent, and he set out in detail what he could offer the Sisters: the choice of a location at Cincinnati, Fayetteville or Chillicothe, and three parochial schools to meet their condition of having to teach poor children; but he found himself a little embarrassed to provide a suitable house with a garden in the city of Cincinnati.

Although this letter did not contain all the guarantees desired, it proved acceptable notwithstanding to the bishop of Namur, who thereupon gave his consent for the departure of the Sisters.⁸¹ The mother-superior chose eight Sisters, Louis de Gonzaga, Xavier, Melanie, Rosine, Ignatia, Marie Pauline, Humbeline and Louise, of whom she made the first, superior.⁸² Arrangements for the voyage having been completed by Father Brassac, and the Sisters' preparations all made, Mother Ignatius started from Namur with the band of eight on September 3d, conducting the party in person to Antwerp, where she resigned them into the hands of Father Amadeus Rappe. Leaving Antwerp on September 10th, they came in sight of America on October 18th, sailing into New York harbor the following day.⁸³ Not wishing to attract attention on their way to Cincinnati, they changed their religious garb for a secular one, but found that by so doing they effected that which they wanted to avoid. They reached the city of Cincinnati on November 1st, and found Bishop Purcell at the wharf waiting to receive them. After giving them a kindly welcome to Cincinnati, the bishop offered them the large

80. Letter, Nicholas Joseph, Bishop of Namur, April 24, 1840, to Vicar-General of Cincinnati (Notre Dame Archives).

81. Letter, Brassac, Paris, July 7, 1840, to Purcell, Cincinnati (Archdiocesan Archives, Mount St. Joseph).

82. Letter, Nicholas Joseph, Bishop of Namur, August 24, 1840, to Purcell, Cincinnati (Notre Dame Archives).

83. Letter, Brassac, Antwerp, September 9 and 10, 1840, to Mother Ignatius; letter, Sister Louis de Gonzague to same (*Records of American Catholic Society*, of Philadelphia, 1900, XI, 320 ff).

property in Brown county, but Sister Louis de Gonzaga declined the offer for the reason that, as the property was in the country, they would be unable to receive poor children for education.

The Sisters were then brought to the house of the Sisters of Charity in Cincinnati, where they were lodged for the next six weeks, at the end of which time they occupied a small house on Sycamore street, opposite the cathedral. The garden about which the Sisters had been so solicitous was, according to the description of it by Sister Louis de Gonzaga, about the size of an apron. But it proved to be only temporary, as they were able to conclude negotiations for the house of Mr. Josiah Lawrence, known as the "Spencer Mansion", on Sixth street, between Sycamore and Broadway, which they purchased for \$24,000.00, and were able to occupy by Christmas day.⁸⁴ Here they at once prepared for a school to be known as a Young Ladies' Literary Institute and Boarding School, which they opened on January 18, 1841.⁸⁵

The success of the Sisters was immediate and continuous, thereby allowing them to erect their first building in 1844. Other additions as well as new locations followed, so that the Sisters today have three convents and academies in the city of Cincinnati, and a convent and academy in the cities of Reading, Hamilton and Dayton, whilst they teach in twenty-seven parochial schools. The mother-house and novitiate, located on Grandin road, Walnut Hills, has houses affiliated to it in Ohio, Illinois, Pennsylvania, Maryland, Rhode Island and Massachusetts.⁸⁶

The Sisters of Notre Dame are represented in the archdiocese by a second branch of the order. At the present time this branch has its American mother-house and novitiate at Cleveland, Ohio, and its general mother-house at Muelhausen, Germany. The first institution in Germany at Coesfeld, Westphalia, had to close its doors and send its Sisters into exile in 1871 upon the orders of the German Emperor. Then upon the entreaty of Father Westerhold, of Cleveland, they were

84. Letter, Purcell to Mother Ignatius (*Records*, as in Note 84).

85. Prospectus in *Catholic Telegraph*, X, 21, January 16, 1841.

86. *The Official Catholic Directory*, 1920, p. 732; *Catholic Telegraph*, October 23, 1890; *Golden Jubilee Souvenir*, 1890; *Records American Catholic Society*, of Philadelphia, 1900, XI, pp. 320-339.

invited by Bishop Gilmour to take refuge in Cleveland. The superior-general of the order arrived with eight Sisters on July 6, 1874. In the same year they were invited by Bishop Toebbe, to Covington, Ky., where they established their mother-house temporarily.

In need of Sisters to take charge of the St. Aloysius orphan asylum, the directors of the St. Aloysius orphan society of Cincinnati began negotiations for Sisters of this community. A contract was drawn up, approved by the society and entered into by the directors and the Sisters, whereby the Sisters were to assume charge of the asylum on May 1, 1877. On the day appointed, Sisters M. Garzia, M. Agnes, M. Theresia and M. Bibiana arrived with their superior, Sister M. Odilia. The order has continued in charge of this orphanage at Bond Hill ever since.⁸⁷

SISTERS OF THE MOST PRECIOUS BLOOD

The next to come to the archdiocese were the Sisters of the Most Precious Blood. These Sisters were founded in 1833 by the mother of the Rev. Francis de Sales Brunner, C.P.P.S., at Loewenberg, in the Canton of Grisons, Switzerland, with the mission of particularly honoring the Most Precious Blood of Jesus in perpetual adoration and in teaching. In 1843 Father Brunner led seven priests and some students into the diocese of Cincinnati and settled at Norwalk, Ohio. There he came into contact with a former nun of Divine Providence, who, during the troublous revolutionary times in France, had taken refuge there with her family and others from Alsace. This nun was leading a solitary life in a block-house in the district, and, before the arrival of the Precious Blood Fathers, had urged her neighbors to build the church of St. Alphonse. Learning of the Sisters of the Precious Blood at Loewenberg, she seized the first opportunity to request permission of Bishop Purcell for their call into the diocese of Cincinnati. Negotiations were not long pending, as Father Brunner himself had been practically the founder of the community at Loewen-

87. *Denkschrift fuer die 50-jaehrige Jubel-Feier der St. Aloysius Waisen Vereins*, January 30, 1887, pp. 41-45; *Catholic Encyclopedia*, XI, 131.

berg. As early as July 24, 1844, Sisters Maria Anna Albrecht, her daughter, Rosa Albrecht, and a novice, Martina Catherine Disch, arrived at St. Alphonse's. They immediately built a log-house next to that of the nun of Divine Providence. They did not have long to wait before they were joined by postulants, whose numbers caused the house to become too small for their purposes. The same fall a new convent was erected at Wolf's Creek or New Riegel, Seneca county; in it, though uncompleted, they began their vigils before the Blessed Sacrament with midnight Mass on Christmas day, 1844. In June of 1845, there were fourteen Sisters in the convent. At New Riegel they opened a school for girls as well as an orphanage. On September 24th, of the following year, they established the convent at Maria Stein, where they introduced the perpetual adoration of the Blessed Sacrament. There, too, the Sisters are in possession of a chapel devoted to the special veneration of a great many precious relics. When the original mother-house in Switzerland was sold in 1850, the foundation in the archdiocese of Cincinnati became the headquarters of the society.

At present the Sisters possess three convents in the archdiocese, at Maria Stein, Casella and Minster; at this last place they conduct a boarding school for girls. Girls bereft of mother or father may find a home there. The Sisters are in charge also of St. Joseph's orphan home, at Dayton, Ohio; of the culinary department of the archbishop's residence and the Fenwick club; and of sixteen parochial and two district schools. Other establishments have been made beyond the limits of the archdiocese of Cincinnati in northern Ohio, Indiana, Missouri, Arizona and California.⁸⁸

URSULINE SISTERS

The beginnings of the relations of the Ursulines to the archdiocese of Cincinnati are to be traced back, like those of the Jesuits and the Sisters of Notre Dame, to the trip to Europe undertaken by Bishop Purcell in 1838. Passing from England

88. Notes from the Annals of the Community at Maria Stein; *Leben und Wirken des hochw. P. Franz Sales Brunner* (1882), pp. 17-20; 69-70; 115-120; 131-137.

to the continent of Europe, the bishop took charge of two young ladies going from London to the Ursuline convent at Boulogne-sur-Mer, France. At the convent he was welcomed by the Sisters and their chaplain, Father Amadeus Rappe, the latter becoming so interested in the mission of Cincinnati that he applied for entrance into the diocese, and came in 1840, as the escort of the Sisters of Notre Dame. Stationed at Toledo, Father Rappe saw an opportunity for the establishment of a convent at that place. But the bishop, too, had his designs at the same time on a foundation by the Ursulines in Brown county.

With permission to visit his home near Beaulieu in France for the purpose of settling family financial affairs, Father Machebeuf was commissioned by Bishop Purcell, in July, 1844, to act as his agent in obtaining some Sisters from the convent at Boulogne-sur-Mer. Father Machebeuf visited the Sisters at Boulogne, and, presenting the letters of introduction from the bishop as well as from Father Rappe, proposed the foundation in Brown county, Ohio, where 300 acres of ground awaited their coming. The proposition seemed acceptable to the mother-superior, who wanted time, however, for consultation.⁸⁹ Thereupon, Father Machebeuf proceeded to his home at Riom.

Meanwhile, he learned from the superior of the Ursulines at St. Halyre, near Clermont, that the community of the Ursulines, consisting of fourteen persons in the diocese of Tulle who had suffered and were suffering much at the hands of the civil authorities, would likely wish to go to the United States.⁹⁰ Indeed, hearing of the invitation addressed to Boulogne, the mother-superior at Beaulieu wrote to Boulogne in August to ascertain if it were true, and in the event of acceptance, if some of her Sisters might accompany the party. The reply of September 10th showed that it was thought at Boulogne that the Sisters could not accept the invitation to Cincinnati. This caused the chaplain, M. Graviche, superior of the Ursulines at Beaulieu, to open correspondence with Father Machebeuf, who in all likelihood soon received authorization from Bishop Purcell to proceed in the negotiations with Beaulieu. A per-

89. Letter, Bishop Machebeuf, April 13, 1889, to the *Colorado Catholic*.

90. Letter, Machebeuf, Riom, France, September 5, 1844, to Purcell, Cincinnati (Notre Dame Archives).

sonal visit to Beaulieu by Father Machebeuf had the effect of obtaining all the consent necessary for the enterprise. He next proceeded to obtain the permission of the Rt. Rev. Bishop Bertrand, of Tulle, who granted it very reluctantly. Application was then made to the Boulogne convent for two Sisters, who could speak English, to accompany the party.

Preparations for the departure of the entire community were being made; Father Machebeuf went to Bordeaux to arrange for their sailing on March 1, 1845; and the word was passed that the Sisters were going to leave. Those who before had been their enemies, now appeared at the convent,—the sub-prefect of the department, the mayor and the municipal council,—offering every promise of support should they remain. Some relatives of the nuns likewise interposed with the bishop, who retracted the general permission. Several of the fourteen then failed to persevere in their intentions.

The Sisters received great consolation, however, when they learned on February 28th, that their request for Sisters from Boulogne had been granted. It was found impossible to leave as was intended on March 1st, but the project was never given up; the Sisters continued their preparations, and contrived means to leave the town of Beaulieu secretly, if necessary. Two of them left thus on April 7th. Six others left together on April 15th, joining their comrades at Paris, the place designated for the meeting. At Paris, under the guidance of Father Machebeuf, they consecrated themselves and their new establishments to the Blessed Virgin Mary in joining the Arch-sodality of the Sacred Heart of Mary, established in the church of Notre Dame de Victoire.⁹¹ On April 19th, all repaired to Havre, where on the 30th they met the three Sisters from Boulogne. The party then numbered eleven: Sisters Stanislaus Laurier, St. Peter Andral, Augustine Bouret, Angela Demotat, as choir sisters, and Sisters Martial, Mary, Bernard and Christine, as lay sisters, from Beaulieu; Sister Julia Chatfield, choir sister, Sister Hyacinth Eiffe, novice, and Miss Matilda Dunn, postulant, from Boulogne.

Sailing from Havre on May 4th, accompanied by Fathers Machebeuf and Peudeprat, the latter also a recruit for Cin-

91. Letter, Machebeuf, Havre, April 29, 1845, to Purcell, Cincinnati (Notre Dame Archives).

cinnati, the Sisters landed at New York on June 2, 1845.⁹² They did not reach Cincinnati until June 19th, when they were received and welcomed by Bishop Purcell. They were then conducted to the home of Mr. and Mrs. David Corr, who offered their hospitality to them until they determined on a definite location.⁹³ The bishop offered them their choice of Brown county or Chillicothe, to both of which places two of the Sisters repaired to look over the prospects of a foundation, but returned with the determination to leave the selection to the bishop himself, who chose Brown county for them. Thither they went on July 21st, and found the seminarians under Father Burlando, still at the seminary. The bishop's instructions to repair to Cincinnati soon reached the seminarians, and the Sisters were then lodged in the seminary, which became their convent. Besides this building, there were the residence of Fathers Gacon and Cheymol, the workmen's house, and St. Martin's church. This last was made to serve as the convent chapel. About these houses lay 300 acres of land.

The Sisters began to teach school to some children in the neighborhood, and on October 4, 1845, received their first boarding scholars into their young ladies' academy. Plans were prepared at once for a new convent, which was completed and occupied in September, 1847. In the previous year the school had been incorporated under the title of "The St. Ursula Literary Institute". New buildings have been built on this original site, whilst new foundations have been made in other parts of the United States. In the archdiocese of Cincinnati the Sisters conduct two academies, one in Brown county, and the other at Oak street and Reading road, Cincinnati.⁹⁴

Difficulties having arisen, a division of the community was occasioned in April, 1910, when an independent Ursuline community was established on McMillan street, Walnut Hills. Mother Fidelis became the superior, Mother Baptista, assistant, Mother Berchmans, zelatrice, and Sister Adelaide, treasurer.⁹⁵ The Sisters conduct an academy in connection

92. Letter, Machebeuf, New York, June 3, 1845, to Purcell, Cincinnati (Notre Dame Archives).

93. Letter of the Sisters to the Superior at Beaulieu (HOWLETT, *Life of Bishop Machebeuf*, pp. 135-37).

94. *Official Catholic Directory*, 1920; *Fifty Years in Brown County Convent* (Cincinnati, 1895); article, Our Convents, VI, in *The Metropolitan*, Baltimore, 1856, IV, 155-57.

95. *Catholic Telegraph*, April 14, 1910.

with the convent and have charge of three parochial schools in Cincinnati.

For a short time after 1847, Cincinnati harbored some Ursuline nuns who had left Charleston on the breaking-up of the convent in that city. At Cincinnati they conducted a school on Bank street in the former residence of Major Gano, but closed the school on April 12, 1855, and disbanded, some going to Brown county, Ohio, some returning to Cork, Ireland, the larger number, however, under the guidance of Mother Joseph entering the Ursuline convent at Springfield, Illinois. The property which they occupied is that upon which now stands the St. Vincent home for boys, 918 Bank street.

The next four foundations of religious communities of women in Cincinnati were due to the charity and burning zeal of a convert to the Catholic Faith, Mrs. Sarah Peter, of whom we hope to say more in the next chapter. The four foundations were those of the Sisters of the Good Shepherd, the Sisters of Mercy, the Sisters of the Poor of St. Francis, and the Little Sisters of the Poor.

SISTERS OF THE GOOD SHEPHERD

The first of the four to be made at Cincinnati was that of the Sisters of the Good Shepherd or of Our Lady of Charity of the Good Shepherd; a cloistered order, the members of which add to the three ordinary vows of poverty, chastity and obedience, a fourth vow, to work for the conversion and instruction of "penitents". The purpose of the order is to provide a retreat, where girls and women of dissolute habits may take refuge in order to lead a penitential and a better life. Such women are likewise admitted when consigned to the institution by civil or parental authority. Many of them, after tasting the effects of seclusion, wish to remain forever, and they are then admitted, after the taking of vows, to the class of "Magdalens", to be under the care of the Sisters. Finally, the Sisters undertake to protect and train children, who, endangered by their home environment, have been entrusted to their care for

proper education. As first established in 1641 by Blessed John Eudes at Caen, France, the order was called the Order of Our Lady of Charity of the Refuge, but in a reorganization by Mother Euphrasia Pelletier, which affected chiefly the administration and was officially approved by Pope Gregory XVI on April 3, 1835, the branch at Angers assumed the name of "Our Lady of Charity of the Good Shepherd of Angers".

The new organization proved a great stimulus to further foundations.⁹⁶ Already on December 1, 1842, a house was begun at Louisville upon the solicitation of Bishop Flaget.⁹⁷ From this city, the Sisters made the foundation at Cincinnati in 1857 upon the request of Mrs. Sarah Peter and with the approbation of Archbishop Purcell. An extract from a letter, written by one of the Sisters on February 19, 1887, to Mrs. Rufus King, daughter-in-law of Mrs. Peter, will serve to tell the story of the foundation:

"Mother M. of St. Ignatius Ward and myself left Louisville, Ky., on the 16th of February, 1857. We arrived in Cincinnati the following day; repaired at once to St. Philomena Church, where Rev. Father Hengehold kindly received us. After serving us with breakfast, consisting of coffee mixed with tea, and heavy black bread with butter, his reverence introduced us to dear Mrs. S. Peter, jestingly telling her we were fit to begin the work of the Good Shepherd, as we knew how to practice mortification. Accompanied by Rev. Père Hengehold and our venerated foundress, 'Mrs. Peter,' we paid our obeisance to his grace, the Most Rev. J. B. Purcell, and then made arrangements to purchase the property we occupy. During our first week's abode in the city we shared dear Mrs. Peter's hospitality. At her residence we became acquainted with Mr. and Mrs. R. R. Springer, Mr. and Mrs. J. Slevin, and Mr. A. Geis, who conjointly provided us with beds and bedding, and other necessities, for the accommodation of our first penitents. Our kind hostess presented us with the sum of \$100, and on the 27th of the above-named month, she brought us eighteen female prisoners for the opening of our penitent class. We ourselves took possession of the frame building on corner of Bank and Baymiller, at present occupied by a number of colored girls under our care, on the 26th of February, 1857. I must here remark that among the eighteen specimens of degradation was a special notorious character, called the 'Tigress of Cincinnati'. No force could restrain her. This poor object of compassion is still with us; her ferocious disposition has long since assumed the amiable qualities of a gentle lamb, and we trust she,

96. *Catholic Encyclopedia*, VI, 647.

97. SPALDING, *Sketches of the Life of Bishop Flaget*, pp. 336-39.

like many of her former associates in vice, will end her days in the peaceful Home of the Good Shepherd.

"In 1863, March 9th, Mother M. of St. Stanislaus, and her sisters, took charge of the poor prisoners at Front street. When, in 1873, the city authorities withdrew this charge, our Fulton colony removed to their present locality, on Baum street, March 31st, bringing with them forty penitents and twenty preservation children.⁹⁸

"The 1st of May, 1865, the house of the 'Angel Guardian' was opened. Its first situation was on Lytle street. April 22, 1867, our sisters moved to Pearl street, where, on the first of October, 1872, the good Mother M. of the Annunciation died. Their next move was to Newport, Ky., January 6, 1875, where they now own an extensive property."⁹⁹

Additions were made to the institution on Bank street as conditions demanded, but in 1870 it was found imperative as well as useful to purchase a farm at Carthage, where the provincial monastery of the Good Shepherd, "Our Lady of the Woods," is now located. The other establishment of the Sisters in the city of Cincinnati is on Price Hill, where, in 1904, they purchased the commanding and beautiful site of Mount St. Mary seminary. Branch houses of the Sisters are to be found in the cities of Columbus, Cleveland and Toledo, Ohio; Newport, Ky.; Detroit and Grand Rapids, Mich.; Indianapolis, Ind.; and Louisville, Ky.¹⁰⁰

SISTERS OF MERCY

The second of the communities which was brought to Cincinnati by Mrs. Peter, was that of the Sisters of Mercy, from Kinsale, Ireland. When in Ireland in 1854, Mrs. Peter had visited their convent and had become acquainted with their work. After her return to Cincinnati in 1855, and her subsequent residence there for two years, she resolved on obtaining an establishment of these Sisters at Cincinnati. For this she gained the ready consent of the archbishop of Cincinnati, who was himself well acquainted with their work.

98. This location was changed for that of Price Hill in 1904.

99. Letter printed in *Memoirs of the Life of Mrs. Sarah Peter*, by MARGARET R. KING, vol. II, 344-46.

100. *Official Catholic Directory*, 1920.

Mrs. Peter left the United States on May 6, 1857, proceeding to Liverpool, and before the end of the month was a guest at the convent of the Sisters of Mercy at Kinsale. In order to overcome partially the one serious obstacle to the acceptance of her proposition by the Sisters, Mrs. Peter offered the Sisters one-fourth of her income, about \$4,000, and an insurance policy on her life. The Sisters, however, upon taking counsel, especially with their bishop at Cork, the Rt. Rev. William Delany, wrote to Archbishop Purcell for his guarantees in the matter. They were answered by his Grace: "The Sisters of Mercy shall never want their daily bread while I have a crust to share with them, and I may give the same assurance in the name of my successor."

In the meantime, Mrs. Peter had left Ireland for the continent of Europe, where she expected to take up collections for the furtherance of her plans. Furnished with the highest letters of recommendation from the Pope as well as from cardinals and princes, she was eminently successful. When she had prepared the Sisters of the Poor of St. Francis at Aix-la-Chapelle for a foundation in Cincinnati, she returned to Kinsale, where on July 15, 1858, she wrote: "I am helping the good Sisters here in their active preparations for their departure. There will be eleven. They are ladies who are coming who would grace any circle."¹⁰¹

The Sisters had decided upon the foundation early in the summer. Five professed Sisters were all who were allowed to go, though they were to be increased by three novices and one postulant. The superior of the band of nine which came was the mother herself, Teresa Maher, whilst her companions were Sisters M. Gertrude O'Dwyer, M. Francis Nunan, M. Baptist Kane, M. Joseph Leahy, M. Xavier Scully, M. Angela Kiely, M. Stanislaus Murphy and Mary Campbell.

The Sisters left their convent on July 23d for Southampton, where they embarked five days later with Mrs. Peter. After a voyage of thirteen days they landed at New York on August 9th, but did not proceed to Cincinnati till August 17th. On the following evening, they became the guests at Cincinnati of Mrs. Peter in a part of her own residence, which she had prepared as a convent. On the following morning, the archbishop

101. Letter in *Memoirs of the Life of Mrs. Sarah Peter*, II, 421.

welcomed them to Cincinnati, celebrated Mass for them in the temporary chapel, and named their institution the "Convent of the Good Will". Here the Sisters continued to live until October 11th, when they moved to a poorly conditioned house on Sycamore street, behind St. Thomas' church. In this building the good Sisters began their work according to the mission of their society, which is to teach the children, to nurse the sick, and to care for distressed women of good character. Night and day schools were opened on October 25th and 26th respectively. Miss Agnes McCoy was the first to be received as a Sister of Mercy on November 7, 1858, whilst the first candidates from Cincinnati entered the convent on the following February 2d.

The location on Sycamore street proved unhealthy; wherefore, aided by generous benefactors, the Sisters purchased the home of the orphan boys on Fourth street, between John street and Central avenue,¹⁰² whither they moved on June 4, 1860. This house was to serve by way of exception as a hospital during the next few years of the Civil War and the cholera, when the Sisters gave themselves over to the work with heart and soul. Its ordinary purpose was to serve as a house of refuge and academy. With the development of the city this location became undesirable also, and a new site was purchased on Freeman avenue, where the convent and mother-house are now situated. The Sisters teach in ten parochial schools, conduct two academies, a hospital, a House of Mercy for destitute children, and the Mt. Carmel Home for working girls and women, all of these institutions being within the archdiocese of Cincinnati.¹⁰³

SISTERS OF THE POOR OF ST. FRANCIS

The Sisters of Mercy were still the guests of Mrs. Peter when that good lady went to the railroad depot at Cincinnati to welcome the Sisters of the Poor of St. Francis. It

102. Deed of trustees of St. Aloysius Society to Sisters of Mercy, April 27, 1860, recorded Hamilton county Recorder's Office, Book 259, p. 174

103. Leaves from the *Annals of the Sisters of Mercy*, vol. IV, pp. 286-330; *Official Catholic Directory*, 1920.

was the Little Sisters of the Poor, whom she wanted particularly, but could not obtain. Disappointed, she was referred to Mother Frances Schervier, the foundress of the Sisters of the Poor of St. Francis in the archdiocese of Cologne, Germany.¹⁰⁴ In furthering her plans, Mrs. Peter used as intermediary Miss Augusta von Tietz, of Dantzig, whom she had met at Vienna and who was herself anxious to join the Sisters. Cardinal von Geissel was at once won to the cause, in which he interested Mother Frances. Mrs. Peter herself paid the mother a visit at Aix-la-Chapelle in the spring of 1858, and soon prevailed upon her to make the foundation. When Mrs. Peter returned in the summer to take the Sisters with her, they were not prepared to go, but promised to follow very shortly. Mrs. Peter went on to Ireland for the Sisters of Mercy.

The Sisters kept their word. Five professed Sisters and a postulant under the charge of Sister Augustine as superioress, and Sister Felicitas as assistant, bade adieu to the convent at Aix-la-Chapelle on August 10, 1858. Leaving Havre on the 24th of the month, they arrived at New York on September 8th. In this first city of the new world they were welcomed by Father Edward Purcell, who conducted them to Cincinnati, where, as was said, they were met by Mrs. Peter. Mrs. Peter had arranged for them at the convent of the Good Shepherd on Bank street. On September 14th, the Sisters took up their quarters temporarily in the boys' orphanage on Fourth street, between John street and Central avenue. After the Sisters of Mercy had been provided for in the house on Sycamore street in October, they were welcomed to the home of Mrs. Peter, by whom they were given free disposition of all save two rooms in the second-story, which were reserved for the good lady herself. They were donated also the adjoining ground upon which to build a chapel. The Sisters themselves purchased other adjacent ground, and upon it built the convent of St. Clara, completed in 1866. Mrs. Peter then deeded over to them half of her own property, the other half to be theirs upon her death.

The mission of these Sisters is particularly for and among the poor: the alleviation of distress in the home and the care

104. Letter, Mrs. Sarah Peter, Muenster, Westphalia, 1858 (*Memoirs of the Life of Mrs. Sarah Peter*, II, 414).

of the sick in hospitals. For the latter purpose they opened St. Mary's hospital on Betts street, Cincinnati, in December, 1859. Their work has increased in that they now have a hospital for incurables at Fairmount, Cincinnati, and a hospital at Dayton. Their convent, formerly located at Third and Lytle streets, the old home of Mrs. Peter, has been abandoned and destroyed for park purposes; a new convent and mother-house has been built at Hartwell, Ohio. The Sisters have reached out also into other parts of the United States, having establishments in the states of New York, New Jersey, Kentucky, Illinois and Kansas.¹⁰⁵

LITTLE SISTERS OF THE POOR

The fourth religious foundation made by Mrs. Sarah Peter at Cincinnati appealed very much to her, and, though she could not obtain consent for a foundation in 1858, she succeeded in 1868, when six Sisters, Theodore Marie (superior), Maria de Ste. Thérèse, Joseph de Jésus, Madeleine du Sacré Coeur, Ste. Barbe, Ste. Nathalie and Marie Flavie, left their mother-house in Brittany, France, to establish a house at Cincinnati. Here they arrived on October 15, 1868, almost penniless, having ten cents in money and two statuettes, one of the Blessed Virgin and the other of St. Joseph. They were taken to the convent of the Sisters of Notre Dame on Sixth street, near Sycamore, where they were given a hospitable welcome.

The mission of the Sisters is to provide a refuge for the aged poor of both sexes, without restriction as to creed or nationality. They began their work in an old, abandoned school-house on George street. They were there for only a short time when they moved into a house on Lock street, which adjoined the old Good Samaritan hospital. In 1873, they built a convent on Florence avenue, in Duck Creek valley. In 1889, they built their second convent on Riddle road, Clifton. In these two houses, during the space of fifty years, the Sisters have cared for about 25,000 of the aged and needy, a very grand

105. JEILER, *Life of the Venerable Mother Frances Schervier*, 1895, p. 232 ff.; *Memoirs of the Life of Mrs. Sarah Peter*, II, 353-56; 414; *Catholic Telegraph*, October 5, 1911; *Official Catholic Directory*, 1920.

work, indeed, when it is considered that the Sisters never have had and never will have, according to their rules, any other than a precarious means of subsistence. The Sisters as well as their inmates live upon what charity gives them from day to day. Two Sisters may be found daily making their rounds in the city begging for alms, whilst two others go about in a wagon calling for the necessities of life which charitably inclined persons may offer them. The house of the Sisters at Cincinnati was the second of the society in the United States, the first having been established at Brooklyn. That the work of the Sisters appeals to all is manifest from their numerous foundations throughout the United States.¹⁰⁶

SOCIETY OF THE SACRED HEART

Before starting on his first episcopal visit to Europe in 1838, Bishop Purcell had determined on securing the Ladies of the Sacred Heart from Paris for higher education in his diocese.¹⁰⁷ When in Paris, he visited their convent, but, in the temporary illness of Madame Barat, he was asked to call on September 13, 1838, for a final answer. Keeping the appointment, the bishop was gratified to learn that some ladies of the society would be ready to return to the States with him.¹⁰⁸ Happy in his prospects, the bishop proceeded to Rome, where in the next spring he obtained a brief of authorization from Pope Gregory XVI to transfer to the Ladies of the Sacred Heart some property, which had been given to his predecessor for educational purposes.¹⁰⁹

Upon his return to the diocese, the bishop announced that all arrangements had been made to have the Madames of the Sacred Heart open an institution.¹¹⁰ It was a disappointment, therefore, to learn from Father Brassac, in the spring of 1840,

106. *Catholic Telegraph*, October 21, 1868; April 24, 1919; notes from the records of the convent of the Little Sisters of the Poor, Florence avenue; *Memoirs of the Life of Mrs. Sarah Peter*, II, 414, 441.

107. Letter, Purcell, Cincinnati, March 23, 1838, to Archbishop Eccleston (Baltimore Archives, Case 25, Q 4).

108. Letter, Purcell, Paris, September 12, 1838, to Marianne Reilly, Cincinnati (Archives Mount St. Joseph's, Ohio).

109. Brief of authorization, March 10, 1839 (Archdiocesan Archives, Mount St. Joseph).

110. *U. S. Catholic Almanac*, 1840, pp. 95, 98.

that the ladies were to go to New York, which had asked for them ten years previous to the request from Cincinnati, and that they could not undertake the establishment at Cincinnati for two years more.¹¹¹

Thirty years later Archbishop Purcell renewed his request for a foundation by the society in the archdiocese, and this time he was favored with the coming to Cincinnati in November, 1869, of four choir religious and three lay sisters under their superioress, Mother Ellen Hogan. In this year the Madames of the Sacred Heart opened their school on Sixth street, near Stone, where they remained for several years. Their present convent, with academy and college, is located on La Fayette avenue, Clifton, a beautiful suburb of Cincinnati. Their mission is preeminently that of teaching.¹¹²

SISTERS OF ST. JOSEPH

The last of the communities to establish a convent and novitiate in the archdiocese was that of the Sisters of St. Joseph, of Bourg, France. The history of the entrance of this society into the archdiocese is unique, being the culmination of an establishment known as the Sacred Heart Home for homeless, young working girls. In the beginning of 1893, the institution was in charge of Miss McCabe, a woman of great charity towards the poor young working girl and boy. In this establishment for young girls, she was assisted by a corps of young ladies, who were leading exemplary lives in the home, and, though bound by no vow of a religious, were performing their religious duties in common.

On February 6, 1893, eight of these young ladies applied to the mother-superior of the Sisters of St. Joseph at New Orleans, for affiliation as a body to the community. The names of the young ladies were Bridget Madden, N. Cleary, Elizabeth Donihen, Julia Dindy, Anne Costello, Catherine Joyce, Ellen

111. Letters, Brassac, Paris, February 22, March 10 and July 12, 1840, to Purcell, Cincinnati (Archdiocesan Archives, Mount St. Joseph).

112. MGR. BAUNARD, *The Life of Blessed Madeleine Sophie Barat*; JANET E. STUART, *The Society of the Sacred Heart*; *The Life of Aloysia Hardey*; notes from the archives of the convent, Clifton.

Greaney and Anna J. Trowsdell.¹¹³ The mother-superior took counsel with Archbishop Janssens of New Orleans, who on February 24th, wrote to Archbishop Elder for his views on the subject. The archbishop of Cincinnati replied on March 18th as follows:

"Some ten years ago or more, a very pious and very energetic lady, having some means of her own to begin with, opened a home for respectable girls out of employment. Some other ladies and working women joined her. Now they have some forty girls ordinarily with them; and they have also eighty or more working girls from factories, coming there to dinner. I do not judge them capable of forming a religious community by themselves. The originator, Miss Margaret McCabe, does not even feel assured herself of having a vocation to religion. I told them that if an approved community would receive them, I would be glad to see them become religious. The most of them are very desirous to enter a community. Some are not so strongly bent on it.

"I am very much satisfied with their work, and with their conduct; and the spirit of religion and humility which they manifest. There will be no change of superior; because at present Miss McCabe does not claim to be a religious and superior. She is simply the directress of the establishment. Of course, she keeps them in observance of duties and hours. They have some spiritual exercises in common every day. They have a chapel, which is used at present by the Italian congregation for all their worship.

"They have no approved habit. They wear all the same dress according to their own agreement.

"I do not know how far it will be advantageous to the Sisters of St. Joseph. I understand that they desired the arrangement, because they thought that having a house in Cincinnati would obtain candidates for them. There are a good many religious vocations here. . . .

"I have not taken any part in negotiating the terms. I have left them to arrange the matter between themselves."¹¹⁴

This letter proved satisfactory to the archbishop of New Orleans, who so expressed himself to the mother-superior and counseled her to begin the arrangements for the aggregation of the ladies to the society.¹¹⁵ Two days later the mother-superior was the recipient also of a letter to the same purport from Archbishop Elder.¹¹⁶

113. Letter of application, Cincinnati, February 6, 1893 (Archives St. Joseph Mother-house, New Orleans).

114. Letter, Elder, Cincinnati, March 18, 1893, to Janssens, New Orleans (Archives St. Joseph Mother-house, New Orleans).

115. Subscription to above letter of March 18, 1893.

116. Letter, Elder, Cincinnati, March 20, 1893, to Rev. Mother Colette, New Orleans (Archives St. Joseph Mother-house, New Orleans).

In the following June, Mother Maria and Sisters St. Rose, Nativity, and Veronica came to Cincinnati to take charge of the home and to open a novitiate in the home for those who desired to become affiliated to the society. Arrangements concerning the property were made on September 29th following.¹¹⁷ Miss McCabe did not enter the community, since from the beginning it had hardly been her intention to do so. She then began a similar establishment known as the Boys' Home.

The novel arrangement, though it had its difficulties, proved successful. The Sisters have continued in charge of the home on Broadway, whilst they purchased also a "country home" at Mt. Washington in October, 1893, and there in a new building opened St. Joseph's academy in 1915. A novitiate is likewise conducted there.

SISTERS OF THE THIRD ORDER REGULAR OF ST. FRANCIS

The mother-house of this community is located at Oldenburg, Indiana, where, with one professed Sister of the order from Vienna, Austria, Father Rudolf began the establishment in 1851. The mission of the society is preeminently that of education of youth. Three Sisters of the community, Sisters M. Veronica, M. Blandina, and M. Ludgardis were the first to come into the archdiocese of Cincinnati, where the Franciscan Fathers in charge of the church of St. Clement at St. Bernard, Ohio, had invited them in 1876, to instruct in the school attached to their church. Four years later they were invited to their second school in the archdiocese at Carthage. Succeeding years have seen new schools added to their list, which now contains twenty-four parochial schools. The Sisters have no community house in the archdiocese; they live in the houses attached to the parish schools.¹¹⁸

117. Agreement in Archives of St. Joseph Mother-house, New Orleans.

118. Notes furnished from records of mother-house at Oldenburg, Indiana; *Andenken an das Goldene Jubilaum*, pp. 117-18.

THE SISTERS OF DIVINE PROVIDENCE

The second of the teaching communities to take up work in the archdiocese of Cincinnati, but without a convent therein, was that of the Sisters of Divine Providence, who were founded at Metz, Moselle, France, in 1762. Their first establishment in the United States was at Covington, Ky., whither they were invited by Bishop Maes in 1889. Three years later they began their first labors in the archdiocese of Cincinnati in the school of St. Aloysius, Elmwood Place. To this first establishment they have since added the schools at Mt. Healthy, Dry Ridge, and Ripley, which they have taught since 1894, 1905 and 1912 respectively. Their general mother-house is now located at St. Jean-de-Bassel, Moselle, France.¹¹⁹

SISTERS OF THE BLESSED SACRAMENT

Like the two former communities, the Sisters of the Blessed Sacrament for Indians and Colored People have no community house in the archdiocese, but are in charge of the school of St. Anne, conducted for the poorest of God's charges in the archdiocese, the negroes. As almost every one knows, these Sisters are the daughters of Mother Catherine Drexel, who abandoned the world, where her every wish could have been gratified, to found in 1893 an order to care for the Indians and colored people. It was in response to the solicitation of the late Rev. Edward T. Cleary, then in charge of St. Anne's church, that five Sisters, Philip Neri, Andrew, Helena, Eulalia and Mariette, came to Cincinnati in July and August, 1914, to begin their work among the negroes resident in Cincinnati.¹²⁰

SISTERS OF CHRISTIAN CHARITY

This congregation of Sisters was founded by Mother Pauline von Mallinckrodt, at Paderborn, Germany, on August 21, 1849.

119. Archives, St. Anne Convent, Melbourne, Kentucky.

120. Notes from the records of the community mother-house, Cornwells, Pa.: *The Indian Seminole*, 1907; *The Queen's Work*, March, 1919, p. 61 ff.

Their first foundation in the United States was made at Wilkesbarre, Pennsylvania, in 1873, the same year in which Mother Pauline was invited by Archbishop Purcell to make an establishment in the archdiocese of Cincinnati. It was not till August, 1881, however, that upon the invitation of Father Steinlage, then stationed at Piqua, Ohio, four Sisters of the congregation, Sisters Sixta, Meinwerka, Irene and Maxentia, came to the archdiocese to take charge of St. Boniface school, Piqua. This is the only foundation the Sisters have in the archdiocese. Their mother-house is located at Wilmette, Illinois.¹²¹

POLISH FRANCISCAN SCHOOL SISTERS

The mother-house of these Sisters is located at St. Louis, Missouri, where they were founded in 1901. In keeping with their mission of teaching in Polish schools, they were invited by Father R. Baranski, of St. Adalbert's, Dayton, Ohio, to assume charge of the parish school under his direction. Accordingly, Sisters Leonarda, Ferdinand, Bergitta, and Jacobine were commissioned by their superior to undertake the charge in 1915.

¹²¹. Notes from the records of the mother-house, Wilmette, Illinois. *Life of Mother Pauline von Mallinckrodt*.

CHAPTER VIII

SOCIAL LIFE



THE energy of the Catholic Church which is spent for the salvation of men, has never in the history of the Church been confined solely to explanations of theological doctrines; but it has also been guided by the consideration of the relation in man of soul to body. In the first days of her existence, the Catholic Church gathered her neophytes together to provide sustenance for the body as well as to strengthen them in the faith. The surplus funds of the individuals were passed into the general coffers to be administered by the deacons for the alleviation of the miseries of the poor, the sick, and the oppressed. Indigent members were maintained from the public treasury; imprisoned members were visited, nourished, consoled and fortified for the mortal combat in which they were listed; and after their torn and mangled bodies had been left by the pagans lying on the sands of the amphitheatre or in the open fields as prey to carrion dogs and birds, the Christians in concerted or private action hastened in the darkness of night to collect the fragments of the bodies for Christian burial. When Christianity had triumphed over paganism, and the Church could undertake the regeneration of a corrupted civilized race or the softening of harsh customs by the infusion of nobler instincts into the wild roving bands of the East or the colder races of the North, new social institutions were created by the Church to provide for the necessities of the newly-born European races. Schools of primary as well as of higher education were formed; hospices were founded to care for the pilgrim as well as for the aged and the infirm; guilds were established to promote the spiritual as well as the temporal interests of the artisan and laborer; orders were instituted to redeem captives in barbarian lands; and associations were organized to insure decent burial after death. Such was only the beginning of the works of education and charity, which the Church inaugurated for the protection

and guidance of the members who were entrusted to her. The book of the history of the Church's social activity has only recently been opened and read. Those who have peered into it, have been astounded at and enamoured with the story.

In that book of history, we wish now to turn to the page whereon is written the history of the social activities of the Catholic Church in the archdiocese of Cincinnati during the span of the one hundred years of her existence. There we shall read how she has provided a place for the care of mothers and of foundlings; a home for the orphan; schools, academies, colleges and universities for the training of youth; literature for all classes; homes for the homeless working boy and girl; charitable associations to assist the poor, to lift up the down-trodden and the out-cast; missions for the deaf-mute; hospitals for the sick; asylums for the aged and infirm; and even hallowed resting-places under the shadow of the Cross of Calvary for the dead.

From the earliest years of its existence, the diocese of Cincinnati endeavored to erect and maintain parochial schools for the primary education of its children. The first two bishops of the diocese considered the necessity of such schools as a matter of course, so that wherever Catholic churches were built, the Catholic parochial school was sure to follow, if indeed it had not even anticipated the church. It was only after opposition to the parochial schools began to manifest itself in 1853, that the necessity of providing parochial schools became a matter of legislation, and then each and every diocesan synod and provincial council held in the archdiocese of Cincinnati concerned themselves with the subject. We shall quote from two of the pastoral letters issued by the Fathers of the first and third provincial councils, as all requisite consideration is given to the subject by them. In the letter of the Council of 1855 to the clergy and laity, the Fathers write:

"Wherefore, beloved brethren, we beseech you to contend earnestly for the faith once delivered to the saints, to preserve it untarnished in your own hearts, and to transmit it, in its integrity, to your children. The simplicity of these little ones, whom God has confided to the care of their parents, is easily imposed upon by wicked men who lie in wait to deceive (Ephesians IV, 14). False maxims are carefully instilled into their unsuspecting minds by the emissaries of evil; and under the appearance of godliness, deadly poison is infused into their young hearts. The tender lambs of the flock are thus devoured by the

prowling wolves or roaring lions, who go about seeking whom they may devour (I Peter V, 8). We beseech you, Christian parents, by the bowels of the mercy of God, that you be ever mindful of your solemn obligation to guard your children from a danger so imminent, and to rear them up, both by word and example, in the knowledge and practice of their religious duties. Else, you will have to give an awful account of their souls at the dread bar of God, who will demand their blood at your hands.

"Religion is an essential element—nay the very foundation—of all sound education. Religious instruction should be combined with the elements of merely human learning, that our youth may grow up in the fear of the Lord, which is the beginning of wisdom (Proverbs I, 7; IX, 10). It is religion alone that can effectually curb that evil concupiscence which we all unhappily inherit from our first parents, and its holy influence alone can check those headlong passions which else would precipitate thoughtless youth into the abyss of vice. Children reared up and educated without suitable religious instruction and training often become, by their perverseness, the pests of that society of which they should be the ornament and support; and instead of being the solace of their parents in declining age, they sadden their hearts by reckless vice and stubborn disobedience. We beseech you, then, Christian parents, to bear this solemn obligation constantly in mind, and to provoke not your children to wrath, but to bring them up in the discipline and correction of the Lord (Ephesians VI, 4). Co-operate zealously with your pastors in promoting the religious instruction of your children; teach them daily at home, and see that they attend punctually the classes for catechetical instruction; above all, encourage the erection and support of parochial schools in which religious principles are inculcated along with the elements of learning.

"Earnestly do we desire to see a parochial school in connection with every Catholic Church in this province; and we hope the day is not distant when this wish nearest our hearts shall be fully realized. With all the influences constantly at work to unsettle the faith of our children, and to pervert their tender minds from the religion of their fathers, and with all the lamentable results of these influences constantly before our eyes, we can not too strongly exhort you to contribute generously of your means to enable your pastor to carry out this great work. The erection of Catholic schools is, in many respects, as important an object as the building of new churches. The Catholic Church has ever been the greatest promoter of education; she erected colleges and universities and she covered the earth with free schools, reared under the shadow of her church edifices, centuries before the fatal troubles of the sixteenth century came to unsettle the faith, by severing the unity of Christendom; and she is as great a friend of education now as she was then; but she wishes it not to be severed from religion, which is its main support and solid foundation."¹

1. Pastoral Letter of the First Provincial Council of Cincinnati to the Clergy and Laity, 1855.

In the pastoral letter of the third provincial council of Cincinnati to the clergy and laity, in paragraph IV, under the heading *System of Common Schools*, we read:

"We think that few candid observers will fail to have remarked the progressive demoralization among the youth of our country, and to regret that the system of Common School education has not certainly succeeded in obviating this downward tendency, to which we may fairly ascribe much of the present alarming condition of our affairs. Under the influence of this plausible, but most unwise system, the rising generation has been educated either without any definite religious principles at all, or with false, at least, more or less exaggerated and fanatical principles. The system itself, if carried out according to its alleged intent of abstaining from any definite religious instruction is well calculated to raise up a generation of religious indifferentists, if not of practical infidels; and if not thus carried out, its tendency is to develop false or very defective, if not dangerous principles. The facts, we believe, sufficiently prove that the influence of our Common Schools has been developed either in one or both of these directions. We can scarcely explain in any other way the manifest moral deterioration of the country, which is probably the worst feature in our present troubles. No candid man will deny, that public virtue is now very far below the standard to which it was raised in the earlier and purer days of the republic, when our fathers admired the moral heroism, and were guided by the political wisdom of a Washington.

"We have not ceased, on all suitable occasions, to warn our countrymen against the dangerous tendency of this system as it has been practically carried out, not merely because its operation is very unjust to ourselves, but because we consider it radically defective and wrong; but our appeal has been made calmly and with due regard for the feelings and even what we might consider the prejudices of others. We feel it to be our most sacred and our most solemn duty to rear up our children in the knowledge, fear, and love of God; and we regard this as the essential element—as the very foundation, the life and soul of all sound education among Christians; that which, in fact, distinguishes the latter from education among pagans. As this religious training is not possible in the Public Schools as at present organized and conducted, our children are necessarily excluded from them, as effectually as they would be by locks and bolts; unless, indeed, we were to become so dead to faith as to be willing to sacrifice the religious education of our children for a merely worldly convenience. But thank God! we have some faith yet left in the midst of this cold world of utilitarianism; and hence, after paying our due proportion of the common taxes for the support of schools which are thus virtually closed against us, we feel constrained to erect others, at enormous expense for the *Christian* education of our own children. Whatever else may be said of us in explanation or denunciation of our opposition to the Common School system, our worst adversaries cannot but admit our sincerity, proved

as it is by what is usually regarded as a conclusive argument in this age—the large expenditure of our money for this purpose.

“In a country so divided in sentiment as ours is on the subject of Religion, the only system which would be fair and equitable to all, would be that which would make education, like religion and like all other important pursuits, *entirely free*; and if taxes are collected from all for its encouragement and support, to apportion the amount of these taxes fairly among the scholars taught certain branches up to a certain standard, no matter under what religious or other auspices. This system would elicit educational industry and talent, by stimulating competition; and we have not a doubt that it would lessen the cost of education, greatly extend its blessings, and render it both sounder and more widely diffused. It would satisfy all classes, and it would render the schools really *Public* and *Common*—which they certainly are not at present except in name.”²

Such are the words of wisdom spoken sixty years ago by the bishops of the Cincinnati province. Further legislation has made these words so stringent that pastors have been obliged under pain of mortal sin to provide a parochial school wherever conditions warranted, whilst according to diocesan legislation, parents who fail to send their children to parochial schools without definitely assigned reasons approved by the ordinary, are not permitted to receive the sacraments.³

From theory in legislation let us pass to practice to see the manner in which the bishops of Cincinnati interpreted their obligations in this matter. We stated above that the first bishops of Cincinnati had practiced even before they legislated on this subject. Indeed, as early as 1825, under Bishop Fenwick, there was a school at Cincinnati in connection with the only Catholic church in the city. Twenty-five girls attended a school taught by Sister St. Paul and Miss Powell.⁴ In February, 1827, the Poor Clares counted seventy scholars, besides the poor children they instructed on Sundays.⁵ With the money which he received in 1827 from the Association of the Propagation of the Faith, of Lyons, Bishop Fenwick built a brick school opposite the cathedral on Sycamore street.⁶

2. Pastoral Letter of the Third Provincial Council of Cincinnati to the Clergy and Laity, 1861.

3. Decree VI, of the II Provincial Council of Cincinnati, 1858; Synodus Cincinnatiensis III (1898), section I, No. 3.

4. Letter, Fenwick, Cincinnati, July 8, 1825, to Badin (*Annales de l' Association de la Propagation de la Foi*, Lyons, III, 289).

5. *U. S. Catholic Miscellany*, VI, 246, February 24, 1827.

6. Letter, Fenwick, Cincinnati, 1829, to Association of Propagation of the Faith, Lyons (*Annales*, 1830, IV, 504).

When the school had to be closed for lack of teachers in 1828, the bishop succeeded the following year in procuring the Sisters of Charity, who immediately opened a school in connection with their orphanage.⁷ In 1832, not long after the organization of the second parish within the present limits of the archdiocese of Cincinnati, at St. Martin's, Brown county, Father James Reid opened the St. James seminary for boys.⁸

The successor to Bishop Fenwick was just as zealous and insistent upon the erection of parochial schools. We may judge this from the consideration that in every one (nine in all) of the parishes of the city of Cincinnati in 1848, there was a parochial school, the lowest number of pupils attending any one school being 70, and the highest, 650—the total being 2,607. In this we do not include academies taught by the religious communities. In 1854, nearly every church in the archdiocese had its school, filled with pupils.⁹ In 1860, there were 61 schools, and in 1870, 103 schools. In 1908, in the *First Annual Report of the Superintendent of the Parish Schools of the Cincinnati Archdiocese*, there were, scattered in eighteen of the counties of Ohio subject to the jurisdiction of Cincinnati, 110 parochial schools, frequented by 27,233 pupils, and taught by 575 teachers. In the following year there were 114 parochial schools, frequented by 27,641 pupils, and taught by 602 teachers.¹⁰ For the coordination of the various elements in the parochial schools with a view to greater efficiency, a superintendent of the schools was appointed in 1907. In the 1919 census of parochial schools there were 123 schools attended by 33,960 pupils.¹¹

Such has been the interpretation which the bishops of Cincinnati have given to their laws regulating the establishment of parochial schools. It requires but little mind to conceive what an amount of work is required in such an organization, or what an expense is entailed in the maintenance of so large a number of schools. The task would be an impossible one were it not for the generous offerings made by Catholic

7. Letter, Fenwick, Cincinnati, February 25, 1830, to Rigagnon, Bordeaux (*Annales*, 1830, IV, 533).

8. *Catholic Telegraph*, II, 15.

9. *Catholic Almanac*, 1854, p. 104.

10. *First Annual Report of Superintendent of Parish Schools of the Archdiocese of Cincinnati*, 1907-08; *Second Report*, etc., 1908-09.

11. *The Official Catholic Directory*, 1920, p. 74.

parents, or the more generous sacrifices made by the sisterhoods and brotherhoods, which to a love of great poverty add the zealous devotion of ardent men and women laboring to win the souls of children for all eternity.

It must not be imagined, however, that such progress in the parochial schools of Cincinnati came of itself, or that it encountered no obstacles other than the ordinary hardships incident to such an organization. Efforts were made publicly to destroy these schools, if it were possible. In 1853, an attempt was made to force a law through the Ohio Legislature to compel parents and guardians, under a penalty of \$20 for every offence, to send their children and wards for three months in every year to one of the common schools. This was an insidious attack, to which Archbishop Purcell, after a review of the objections of Catholics to the common school system, replied: "For ourselves we can only say, as guardians of some 300 orphans, that we pray God to permit that our life be tramped out by a mob in the streets of the Queen City before we obey it, if it be ever sought to be enforced."¹² Language like this was intelligible to the most hardened, and no law of the kind intended was ever passed.

Twenty years later a second effort was made to cripple the parochial school system by levying taxes on the school property. In 1873, John Gerke, treasurer, and Walker M. Yeatman, auditor of Hamilton county, placed thirty-five pieces of Catholic school property upon the tax duplicates under the head of forfeitures and delinquencies. On January 24, 1873, Archbishop Purcell, through his attorneys, Messrs. Pugh and Throop, filed a petition for an injunction against the treasurer and auditor from collecting the taxes. The injunction being granted, the defendants filed an answer denying that any of the Catholic schools was in any sense a public school, or a free school, or that it should be exempted from taxation; they charged that these schools were denominational, and not public or common schools, and that instruction in the religious tenets of the Roman Catholic Church was the chief and permanent object with which they had been established. Testimony was taken and the case was heard for three days, beginning March 21, 1873, before Judge T. A. O'Connor, of the

12. *Catholic Telegraph*, X XII, April 9, 1853.

Superior Court of Cincinnati, when, the evidence being concluded, the Court reserved the cause for the consideration of all the judges in General Term. The Judges sitting in General Term in June, 1873, after excepting a few pieces of property, as either being out of their jurisdiction or not serving for educational purposes, enjoined the defendants and their successors from levying any taxes upon all the rest of the school properties. Motion for a new trial was likewise refused.¹³ This was the last attempt made publicly to hamper the parochial schools.

With the progress of the times, parochial schools could not supply all the preparatory education expected of those in the professions or even of the ordinary business man. The drain upon the resources of the Catholics was too great to permit of great exertions along the lines of secondary or high school education generally. Recently, several successful parochial high schools have been established; further development is not far distant. But the archdiocese of Cincinnati never suffered much for lack of facilities for the education of boys in either secondary or collegiate departments, as St. Xavier college and St. Joseph college in the city of Cincinnati, and St. Mary college, Dayton, afforded opportunities for day as well as boarding scholars. The situation in academies for girls was always better, as academies were more numerous and more widely distributed in the archdiocese.

ST. XAVIER COLLEGE AND UNIVERSITY

St. Xavier college may trace its history back almost ninety years, being the heir to the old Athenaeum, of which the cornerstone was laid by Father James I. Mullon on May 14, 1830, and the opening made on October 17, 1831.¹⁴ The Athenaeum was intended to serve both as a day and boarding school, the bishop so designing as to recruit a native clergy for his seminary.

13. Printed record, September, 1873, J. B. Purcell, plaintiff, vs. John Gerke, treasurer of Hamilton county, Ohio, and Walker M. Yeatman, auditor of Hamilton county, defendants, Superior Court of Cincinnati.

14. Original inscription in cornerstone (Archives St. Xavier College); *Catholic Telegraph*, I, 6, October 22, 1831.

Rev. Frederic Résé, D. D., was made vice-president of the institution until the organization in the following spring, when Rev. James I. Mullon, M.A., was appointed president, and a full classical course of six years was arranged.¹⁵ The members of the faculty were chosen from the diocesan clergy. From the very beginning this was felt to be an almost impossible arrangement. Bishop Fenwick himself realized this; for he was guided in his selection of Father Kenny to succeed him as bishop of Cincinnati by the thought of obtaining a community to conduct the college. During the interregnum of 1832-1833, conditions became worse;¹⁶ and after only a few years Bishop Purcell determined on securing the Jesuits to take charge of the college. We have seen how he succeeded in having the Jesuits take over the college on October 1, 1840, under the presidency of Father John Anthony Elet, S.J. The name was then changed to St. Xavier college, suggested very likely by the name of the seminary, St. Francis Xavier's, which was conducted in connection with the college.¹⁷ St. Xavier's continued to be conducted as a boarding college until 1854, when the number of scholars from the city of Cincinnati made it advisable to close the boarding department.

On March 5, 1842, St. Xavier college was incorporated in the state of Ohio, with John B. Purcell, J. A. Elet, P. M. Pin, I. J. Gleizal and Edward Purcell, trustees, and became empowered to confer degrees of colleges and universities of the state.¹⁸ As this was but a temporary incorporation for thirty years, the president and secretary of the college (Fathers W. H. Hill and S. A. H. Fastré), acting for the Board of Trustees of the college, in 1869, sent a copy of the resolution of the trustees to the Secretary of the State of Ohio, accepting the act which had been passed by the General Assembly of the state of Ohio on May 7, 1867, entitled "An act to provide for the incorporation of certain colleges as therein described".¹⁹ The college thereby became incorporated in perpetuity.

15. Prospectus of the Athenaeum, *Catholic Telegraph*, I, 6; 207.

16. Letter, Mullon, Cincinnati, July 28, 1833, to Purcell, Emmitsburg (Archdiocesan Archives, Mount St. Joseph).

17. *Catholic Telegraph*, IX, 319, October 3, 1840.

18. Certified copy of act of incorporation by Secretary of State of Ohio, April 28, 1842 (St. Xavier College Archives).

19. Memorandum to Secretary of State of Ohio, June 4, 1869 (St. Xavier College Archives).

Before this had transpired, the college had found it necessary to erect another building. In 1863, ground was bought to the north of the old college building,²⁰ which gave the college access to Seventh and Sycamore streets, where the cornerstone of the Hill faculty building was laid by Archbishop Purcell on May 12, 1867.²¹ This property as well as all the rest of their property was held in the name of individuals up to 1869, when, after the incorporation, all the property was transferred to St. Xavier college.²² To the rear of the Hill faculty building the Moeller building was added in 1885, to provide for the growing needs of the college. Following the destruction of the old Athenaeum, in 1890, the class-room building with the chapel and Memorial hall were built. This was as extensive a development as the site allowed, and with new demands a new location had to be secured.

Once before an attempt had been made to provide a suburban college. As early as 1844, property of eight and one-fourth acres was purchased on Walnut Hills, where a preparatory department for St. Xavier college was opened in 1847, by Rev. H. G. Aelen, S.J., and then directed by Rev. G. A. Carrell, S.J.²³ But the venture was premature and the preparatory department was brought back to the city. Not until 1906 was a second venture made, this time by the President Rev. Albert A. Dierckes, S.J., who bought property at Gilbert and Lincoln avenues, Walnut Hills. A branch high school was begun, but the site not being very suitable, a new location at Dana avenue and Winding way, Avondale, was secured in 1911 and there the high school was opened in 1912. In the fall of 1919 the college department was transferred from Sycamore street to Avondale, and in 1920 the college of St. Xavier developed into St. Xavier university.

20. Deeds, Merchants Bank of Boston to Desmet, Keller and Coosemans, April 17, 1863 (recorded, Book No. 283, p. 140); H. G. W. Lewis, May 1, 1863, to Desmet and others (recorded, Book No. 283, p. 341).

21. *Catholic Telegraph*, May 15, 1867.

22. Property deeds, recorded October 21, 1869, Hamilton County Recorder's Office, Book No. 373, pp. 159, 163.

23. Deed of Francis Fortman to Van de Velde and others, May 20, 1844 (recorded, Book No. 93, p. 405); *Catholic Almanac*, 1848, p. 148; *Catholic Telegraph*, February 8, 1849.

ST. MARY COLLEGE AND UNIVERSITY, DAYTON, O.

The second of the colleges of the Cincinnati archdiocese traces its beginnings back to the school which was begun at Dayton on July 1, 1850, by Father Leo Meyer, assisted by three of his brethren of the Society of Mary. Like St. Xavier college, it was opened as a day and boarding school, which it has had the good fortune to be able to continue to this day. Misfortunes attended the college on several occasions, when it seemed as if the enterprise had to be abandoned. On December 26, 1855, all the buildings on the place burned, but the Brothers came back in the following March, and by September, 1857, had new buildings in readiness for the twenty pupils who entered St. Mary's institute, as it was then called. The institute began to prosper, and in the spring of 1860 an addition was made to the boarding-school in the form of a three-story building. Other additions were to follow: a new wing was added to the college in June, 1865; in 1868 the new chapel was begun, and in 1869 completed; a new college building, St. Mary's hall, was begun in 1869 and completed in 1871. Therein were then transferred all the college departments, and the remaining buildings were dedicated entirely to the novitiate and normal school. After the burning of the normal school building in 1883, the St. Joseph hall was built to replace it in 1885. In the following year the appointment of Brother Kim as Inspector of Schools was made, and from that time on the advance in the intellectual development of the college was rapid. This progress has continued from year to year. When the normal school was transferred in 1915 to Mount St. John, St. Mary college occupied the building which had been vacated. New courses have been added, and large numbers of students have been affiliated. In the fall of 1920 the college began its career as a university, to be known as Dayton university.

ST. JOSEPH COLLEGE, CINCINNATI

The Fathers of the Holy Cross, who have their provincial house at Notre Dame, Indiana, opened the college of St. Joseph on October 2, 1871. On May 3, 1873, the college, which afforded a classical and commercial education, was incorporated under the laws of the state of Ohio. For a time it prospered, but adverse times came to strip it of all its former glory.

Two other attempts at establishing Catholic colleges in the archdiocese may be recorded. One was St. Peter's college, Chillicothe, Ohio, the establishment of Father Michael Forde, in 1855. He was assisted by Father J. O'Mealy and several lay professors, but the college was a dismal financial failure; the buildings had been erected by the money of creditors, who had to take what they could get at the close of the first and only year of the college. The institution had never won the genuine affection of Archbishop Purcell.²⁴ The other was the Catholic institute, founded in 1859, at Vine and Longworth streets, Cincinnati. The cornerstone of a three-story building, which was to cost sixty to seventy thousand dollars, was laid on June 23d of that year.²⁵ A polytechnic college, the object of which was to impart a liberal and business education, was opened as a branch of the institute on September 3, 1860. If there was any success attained, it was short-lived, as we learn from Archbishop Purcell, chairman of the trustees of the institute, who inspired, or more probably wrote, the following editorial in the *Catholic Telegraph* on December 21, 1864: "Ever since the establishment of the Institute a large and influential portion of the Catholic community has been arrayed against it. We never could understand the motive of this opposition.—Owing to the opposition, or management, or some other reason, the Catholic Institute has ceased to be

24. *Catholic Almanac*, 1856, pp. 306-07; letters, Michael Forde, Chillicothe, October 4, 1855; Dayton, July 23, 1856; Chillicothe, August 21, 1856; Cincinnati, September 23, 1856, to Archbishop Purcell (Archdiocesan Archives, Mount St. Joseph).

25. *Catholic Telegraph*, July 2, 1859; *Berichte der Leopoldinen Stiftung*, 1859, XXX, 34-35.

what it was intended to be. It is no longer identified with our faith or people."²⁶ A little more than two years later, on May 12, 1867, when he laid the cornerstone of the new Hill faculty building of the Jesuits, Archbishop Purcell said: "I here publicly proclaim that the Catholic Institute has proved a grand failure, and I have but lately signed a paper by which it was concluded that the entire concern should be sold. It has proved unworthy of our support. On Good Friday there was performed in its hall a scandalous piece in which religion was ridiculed and scoffed at. Shortly after a lecturer appeared upon its stage to outrage God and religion, and hence I would not have my name associated with it, nor own one dollar of its stock."²⁷

ACADEMIES AND COLLEGES FOR GIRLS

As we have already remarked, greater facilities for secondary education were offered to the girls than to the boys of Cincinnati. The first academy established by the Sisters in Cincinnati was the St. Peter's academy of the Sisters of Charity, which was opened in 1836, in the mansion at Third and Plum streets. In 1853, the same Sisters opened Mount St. Vincent's academy on Mt. Harrison, at the present site of Grand and Lehman road, Price Hill. This academy, as well as that of St. Mary, which was opened at Sixth and Park streets, likewise in 1853, was replaced in 1857 by the present Mount St. Vincent academy, Cedar Grove, on Glenway avenue, Price Hill. In 1869, a beginning was made of the new and present motherhouse at Mount St. Joseph, Hamilton county, where the Sisters opened St. Joseph's academy. A college was begun there the past fall.

The first academy of the Sisters of Notre Dame of Namur, known as the "Young Ladies' Literary Institute and Boarding School", was opened on January 18, 1841, on Sixth street, near Broadway. There they erected a one-story building in 1844, and soon after another building, two stories high. The institution continues on the same site to this day, though addi-

26. *Catholic Telegraph*, XXXIII, 412.

27. *Catholic Telegraph*, XXXVI, No. 21, p. 4.

tions have been made to it. But additions alone could not suffice to accommodate the number of girls applying for admission, so that at the end of 1859, seventy acres of land were purchased at Reading, Ohio, and the main building of the academy of Mount Notre Dame built thereon in 1860. Other buildings have been added since. Upon the suggestion of Archbishop Purcell, an academy was established at Court and Mound streets in 1867, to allow girls in the western parts of the city opportunity to attend a Catholic high school. This academy held its final commencement in the summer of 1920. The last development of the Notre Dame academy in the vicinity of Cincinnati occurred in 1890, when the erection of a new convent and academy, known as "Our Lady's Summit," on Grandin road, Walnut Hills, was begun. The Sisters of Notre Dame have extended their sphere of activity beyond the episcopal city, and have built academies at Franklin and Ludlow streets, in Dayton, Ohio, and at Second and Washington streets, in Hamilton, Ohio.

The Sisters of the Precious Blood conduct a boarding school for girls at Minster, Ohio, where the foundation was made in 1852.

An academy of the Ursuline Sisters was opened shortly after the arrival of the Sisters at St. Martin's, Brown county, in 1845, when, on October 4th, three boarding pupils were received. A new building was begun in the following spring, though it was not completed till 1847. The school had by that time been incorporated (June 6, 1846), as "The St. Ursula Literary Institute". A second building of three stories in height was added in 1860, and a new chapel was begun in 1884. In the city of Cincinnati the Sisters conduct the Ursuline convent of Our Lady of Victory at Oak street and Reading road. Upon the division in the society which was occasioned in 1910, a new convent was established on McMillan street, Walnut Hills, where the Sisters conduct the St. Ursula convent and academy.

The Sisters of Mercy opened their first academy in 1860, on Fourth street, near Central avenue, where they continued for forty years till the development of that part of the city rendered the location undesirable. They then opened their new academy of Our Lady of Mercy on Freeman avenue.

A recent development has been the Mother of Mercy Villa academy, Westwood, Cincinnati.

The college and academy of the Sacred Heart, Clifton, was begun in 1869 by the Ladies of the Sacred Heart. Their teaching met with success and won approbation, so that, to supply the demands made upon the establishment, new buildings had to be erected in 1882, 1887 and 1893.

The privilege of being the youngest of the academies in the archdiocese belongs to St. Joseph's academy, which was opened in 1915 by the Sisters of St. Joseph at Mount Washington.

ECCLESIASTICAL SEMINARIES

The institution of learning which has the oldest history in the archdiocese, and which was of the greatest concern to each of the four bishops, was the seminary for the education of priests. Bishop Fenwick turned his thoughts to the erection of a seminary as soon as he began to plan a cathedral building to take the place of the frame structure, which had been transferred from Vine and Liberty to Sycamore street.²⁸ When he had built his cathedral in 1826, he converted the old frame into a seminary building, where students as well as priests lived.²⁹ But the plan did not prove successful. The bishop had no seminary in 1827, and in 1828 sent the three students, Henni, Kundig and Clicteur, to Bardstown, as he had neither seminary nor professor.³⁰ To remedy this situation, he determined to purchase a lot of one hundred feet next to the cathedral property, a transaction which took place on August 1, 1829, Henry Gregory selling the bishop lot No. 74, in Spencer's Subdivision, for \$3,000.³¹ The bishop's intention was to build a college and seminary upon this ground; the seminarians were to teach in the lower classes of the col-

28. Letter, Fenwick, Cincinnati, 1825, to Association of Propagation of the Faith, Lyons (*Annales*, 1826, II, 47-48).

29. Letter, Résé, Cincinnati 1826, to Secretary of Association of Propagation of the Faith, Lyons (*Annales*, 1826, II, 109).

30. Letter, Fenwick, Cincinnati, January 3, 1827, to Duke of Lucca (Notre Dame Archives); same, January 20, 1827, to Association of Propagation of Faith, Lyons (*Annales*, III, 287); same, September 10, 1828, to M. D. N. P., Paris (*Annales*, III, 298).

31. Deed, Henry Gregory to Edward Fenwick, recorded December 17, 1829, Hamilton County Recorder's Office, Book No. 33, pp. 408-09.

lege.³² He did not wait, however, for the new building in order to begin his theological seminary; but in the old frame, which Father Résé characterized as a "stable", he organized and commenced his seminary on May 11, 1829, appointing the Rev. Stephen H. Montgomery, O.P., his vicar-general and superior of the seminary.³³ Having dedicated the seminary to St. Francis Xavier, he gave an address in which he read the rules to the seminarians. This first body of seminarians was composed of four students in theology and six in preparatory Latin class. In gratitude for the alms which had made the new seminary possible, the bishop ordered the daily recitation of a special prayer for the associates of the Propagation of the Faith, of Lyons.³⁴ By the following January the number of students had been increased by three, two of them being Indian boys from Michigan.³⁵ A year later Father Baraga was living in this seminary and wrote concerning it as follows:

"The order of the house which reigns here, pleases me much; it is so monastic. The bishop is our Guardian. The bell for rising is rung at 5 o'clock in the morning. Before and after meals prayers are always said according to monastic custom, and after meals the pious prelate leads us at all times into the church (which is in direct communication with the priests' house) there to hold a short adoration to the Blessed Sacrament. Five priests and four students preparing for the ministry, reside in this house.—Just as I viewed with regret the wide and long chinks and cracks in the walls of this priests' house, which threaten the near collapse of the same, so I viewed with joy and satisfaction the newly-building college. . . . This building has three stories, each of which has two large class rooms and eight rooms. Under the entire roof a dormitory will be placed for future students."³⁶

The new building of which Father Baraga speaks, was destined to be called the Athenaeum, to be opened to students in the fall of 1831. The walls and roof of the building alone cost \$7,500, whilst \$4,000 more was counted on for the

32. Letter, Fenwick, Cincinnati, 1829, to Lyons, France (*Annales*, IV, 504-05).

33. Letter, Résé, Cincinnati, January 15, 1830, to M. P. (*Annales*, IV, 527); *U. S. Catholic Miscellany*, June 6, 1829, VIII, 382.

34. Letter, J. B. Clécœur, Cincinnati, June 28, 1829, to Lyons, France (*Annales*, 1830, IV, 516-17).

35. Letter, Résé, January 20, 1830, to Cardinal-Prefect of Propaganda, Rome (Propaganda Archives, America Centrale, Scrittura, vol. X).

36. Letter, Baraga, Cincinnati, January 22, 1831, to Leopoldine Association, Vienna (*Berichte*, 1831, II, 13).

furnishings and the completion of the building.³⁷ When the building was completed, the seminarians were transferred to it. Father Résé became the vice-president of the college till April, 1832, when Father J. I. Mullon became the rector. The old building was then destroyed, and, according to a letter of Father Résé from New York in 1832, a seminary building proper was then being erected in its place.³⁸

The first seminarians in the old building were James Reid, Denis A. De'loughery, Emmanuel Thienpont and James H. Clarkson.³⁹ In 1833-34, the following students attended: Messrs. Juncker, Conlan, Dillon, O'Mealy, O'Laughlin, Allwill, Würtz, Mullon, McCallion, Young, Americus Warden.⁴⁰ It was at the end of this year that Bishop Purcell himself became the rector and professor in the seminary, Father Mullon having gone to New Orleans. But the duties of bishop and professor were never intended to harmonize, and in 1835 Rev. Francis B. Jamison became the rector, to be succeeded in 1837 by Rev. Joseph Stokes, and he in turn, in 1839, by Rev. Joseph J. O'Mealy. It was in this last year that it was thought advisable to move the seminary to St. Martin's, Brown county, as affording advantages in the country for the seminarians. Without a doubt, the city had many disadvantages, but it was soon discovered that the location at St. Martin's was entirely too remote in those days for the location of the seminary.

The personnel of the seminary had been quite a care to the bishop, who determined in 1840 to obtain relief on this score by securing a community of religious to conduct the seminary. His application through Father Brassac to the Eudist Fathers, whose special mission was the management of ecclesiastical seminaries, had to be refused by the Abbé Louis, of Rennes, France, for want of subjects.⁴¹ His efforts with the Lazarists were more successful, as in 1842, Fathers Burlando and Boglioli of that society, arrived in Brown county to take charge of the seminary.⁴² After three years of administration by these

37. Letter, Baraga, January 22, 1831, ut supra Note 36.

38. Letter, Résé to Leopoldine Association, Vienna (*Berichte*, 1832, IV, 4).

39. *Catholic Telegraph*, October 22, 1831.

40. Journal of Bishop Purcell, January 12, 1834 (*Catholic Historical Review*, V, 244).

41. Letters, Brassac, Paris, July 12 and August 20, 1840, to Purcell, Cincinnati (Archdiocesan Archives, Mount St. Joseph).

42. See Chapter VII, Priests of the Congregation of the Mission.

Fathers, the seminarians were recalled to Cincinnati, and placed in the scholasticate attached to St. Xavier college under the charge of Rev. Leonard Nota, S.J.⁴³ The very nature of the arrangement shows that it was intended only as a temporary expedient. In 1848, the students were withdrawn from St. Xavier college and scholasticate, and placed in charge of Rev. David Whelan at the new residence of the bishop at Eighth and Central avenues, where they were quartered in the rooms upon the third floor. This move added to the long series of difficulties in the management of the seminary, and gave rise to universal discontent.

The bishop was the first to realize the necessity of a better and more permanent site, and appealed for a new seminary. His cry was heard, especially by two charitable families, in January, 1847, when Messrs. John and James Slevin instructed the bishop that he could call upon them for five to ten thousand dollars, and by Patrick Considine, who offered him a tract of five acres of land at the summit of Price Hill, a location which was admirable as sufficiently and not too far removed from the city. The offers were accepted; Patrick Considine transferred the five acres of land to the bishop on May 29, 1847, and in that same spring the Messrs. Slevin undertook to build, at their own expense, a stone structure eighty feet square in dimensions, four stories in height. The building cost them \$22,166.05.⁴⁴ The cornerstone of the building was laid by the bishop on July 19, 1848, when he changed the name from that of St. Francis Xavier to that of Mount St. Mary Seminary of the West.⁴⁵ At the request of his clergy, the bishop made the first appeal for financial assistance in a pastoral letter which he issued on January 18, 1849.⁴⁶

The bishop's next solicitude was for his faculty. On this account he wrote to the visitor-general of the Sulpicians then at Montreal, the Rev. C. V. Gutter, offering charge of the seminary to the priests of St. Sulpice, Paris. Father Gutter had to leave Montreal for Paris immediately upon the receipt of the letter, as he was called thither upon the death of the

43. *U. S. Catholic Almanac*, 1846, p. 91.

44. Deed, Patrick Considine to J. B. Purcell, recorded in Book No. 129, p. 470; *First Report of Mount St. Mary Seminary, 1848-52* (*Catholic Telegraph*, January 30, 1852).

45. *Catholic Telegraph*, XVII, 238, July 27, 1848; *Wahrheitsfreund*, X, 574.

46. *Catholic Telegraph*, XVIII, January 25, 1849.

superior-general; but he promised Bishop Purcell to lay the matter before the new superior-general, whilst he did not hesitate to say that the first new house undertaken by the Sulpicians in the United States would be that at Cincinnati.⁴⁷ The new superior, Father Carrière, wrote to Bishop Purcell on June 6th, that there were many difficulties which militated against them taking charge of the seminary at Cincinnati. The chief difficulty was the lack of subjects and the consequent inability of the society to furnish and govern the two other establishments of the society then in America.⁴⁸ This letter helped to influence Bishop Purcell to visit Rome for the purpose of receiving the pallium of the archdiocese of Cincinnati, and to spend some time with the Sulpicians at Paris to further the cause of his seminary.⁴⁹

Archbishop Purcell arrived at Paris on January 15, 1851, and made the house of the Sulpicians his centre of activity for the next six or seven months, returning thereto after various side-trips to parts of France, Germany and Austria. But even his presence at Paris could not induce the Fathers to accept the charge at Cincinnati. He informed Father Deluol on July 7th that he had then lost all hope of getting them. It seems that the archbishop wanted to establish a "mixed" seminary, i. e., a seminary proper and a college for lay students, in which latter institution he might foster vocations to the priesthood. To this, Father Carrière objected, as all their institutions had to be put on the same footing as they were in France, namely, theological seminaries only. At the end of July Archbishop Purcell left for England a disappointed man.⁵⁰ It was indeed a hard blow to the archbishop, who now saw himself obliged to revert to the system he had tried before on Sycamore street and had found wanting. His new endeavor, however, was to be more glorious; one of the grandest works which the archbishop accomplished in his later years, was the assembling of a learned faculty. No seminary in the country could boast of a faculty excelling or even equaling the one which

47. Letter, Guitter, Montreal, May 21, 1850, to Purcell, Cincinnati (Notre Dame Archives).

48. Letter, Carrière, Paris, June 6, 1850, to Purcell, Cincinnati (Notre Dame Archives).

49. Letter, Purcell, Cincinnati, October 30, 1850, to Archbishop Blanc, New Orleans (Notre Dame Archives).

50. Journal of Father Deluol (Archives of St. Sulpice, Paris).

Archbishop Purcell had the wisdom to choose and to prepare for his seminary at Cincinnati.

Upon his return to America, Archbishop Purcell placed the seminary in charge of Rev. Michael M. Hallinan, assigning Rev. David Whelan and Rev. Jeremiah O'Connor to assist Father Hallinan in the management and teaching. The seminary was solemnly dedicated and opened with twelve seminarians on October 2, 1851.⁵¹

The maintenance of the seminary during the next few years proved more burdensome than the archbishop felt the archdiocese could bear. Accordingly, he offered it in 1855 as a provincial seminary to the bishops of the province. Thereupon a board of the bishops was appointed to administer the institution, and the privilege of conferring degrees was asked of Rome. Rome did not take kindly to the petition, as Pius IX, in his letter to Archbishop Purcell, on June 14, 1858, and Cardinal Barnabo also, of the Propaganda, pointed out that Rome was just then establishing the American college at Rome, whither the students could be sent for the purpose of obtaining degrees.⁵² Archbishop Purcell did not give up the point, however, as again, in 1861, he personally petitioned for the privilege.⁵³

To procure students for the seminary, Archbishop Purcell persisted in his idea of having a college in connection with the seminary. He never looked with favor on the establishment of St. Peter's college, at Chillicothe, which had been designed for that purpose; but upon its failure in 1856, after one year's trial, he at once opened Mount St. Mary college, in a building which had been erected to the south of the main building of the seminary. A regular classical and scientific course of eight years was instituted on September 15, 1856, under Rev. S. H. Rosecrans, D.D., president. The college was then incorporated and chartered by the state with powers to confer degrees. It continued to be operated until the summer of 1863, when circumstances attending the Civil War forced its discontinuance. The students of Cincinnati who had been

51. *Catholic Telegraph*, January 31, 1852.

52. I Provincial Council of Cincinnati, 1855; letter, Pius IX, Rome, June 14, 1858, to Purcell (Notre Dame Archives).

53. *Relatio Status Dioecesis Cincinnatiensis*, 1861 (Notre Dame Archives).

frequenting it, were adopted as preparatorians in the theological seminary.

The construction of the south wing for the college proceeded apace with that of the chapel of St. John Baptist, of which the cornerstone was laid on June 22, 1856, and its dedication effected on June 24, 1857. The fire of 1863, occasioned by the thoughtlessness of tinnerns repairing the roof, completely destroyed this building, and all except the first story of the south wing. Plans for rebuilding the two structures were prepared at once. The chapel was rebuilt with the old walls, which necessitated its demolition in 1871, to be replaced then by an entirely new chapel, which was dedicated on December 14, 1871. In the previous year the north wing of the seminary had been completed to take care of the numerous students who were frequenting the seminary, 130 having been enrolled in 1869.

The misfortunes of the financial failure of 1878 forced the closing of the seminary doors the following summer, not to be reopened until September 12, 1887, when the generous bequest of \$100,000 by Reuben R. Springer made this possible. The seminary continued to be conducted at the site on Price Hill until 1904, when, the old site having been sold to the Sisters of the Good Shepherd, the site at Mount Washington, then occupied by St. Gregory preparatory seminary, was chosen for the theological seminary.⁵⁴

The following have been the rectors of the seminary: S. H. Montgomery, O.P., 1829; F. Résé, '31; J. I. Mullon, '32-34; Rt. Rev. J. B. Purcell, '34-35; F. B. Jamison, '35-37; J. Stokes, '37-39; J. J. O'Mealy, '39-42; J. F. Burlando, C.M., '42-45; L. Nota, S.J., '45-48; D. Whelan, '48-51; M. M. Hallinan, '51-54; J. Quinlan, '54-59; W. Barry, '59-63; D. O'Regan, '63; F. J. Pabisch, '64-79; T. S. Byrne, '87-94; J. B. Murray, '94-1904; Most Rev. H. Moeller, '04; Rt. Rev. J. M. Mackey, '05-08; J. A. Shee, '08-13; Rt. Rev. F. J. Beckmann, '13—.

A seminary, where boys might be especially trained preparatory to entrance into the theological seminary, did not take form in the archdiocese of Cincinnati proper until 1890;

54. Files of the *Catholic Telegraph*, passim; KELLY and KIRWIN, *History of Mount St. Mary's Seminary of the West*, Cincinnati, Ohio.

but long before this it had been a subject of earnest consideration by Archbishop Purcell. In the earliest years the students of Cincinnati were sent either to St. Thomas seminary, Bardstown, Ky., or to St. Mary's of the Barrens, Missouri. In 1855, the college at Chillicothe was begun, and in the following year Mount St. Mary's college, though neither the one nor the other was intended as a strictly preparatory theological seminary, where none but boys preparing for the priesthood were admitted. In 1853, Archbishop Purcell had been offered a farm of 320 acres, worth \$35 an acre, and about \$10,000 worth of property by a young Irish priest for a "petit seminaire" in the diocese, but that offer was not accepted, perhaps because of the archbishop's preference for a "mixed" college.⁵⁵ After the preparatory students had been taken into Mount St. Mary seminary for a few years, it began to be realized that the situation was not ideal, and towards the end of 1872 or the beginning of 1873, plans concerning a college and preparatory seminary were under discussion. Hearing of the plans, Father B. H. Engbers wrote to the archbishop on January 16, 1873, explaining his views on the subject. He concluded by offering his opinion that a strictly preparatory theological seminary, distinct in location as well as in administration from the theological seminary itself, should be undertaken. His plan was to begin with one class of boys and build up the classes annually to the six years necessary. He offered his own services *gratis*, if it were necessary.⁵⁶

Seventeen years were to pass before such an institution was begun, but Father Engbers had lost none of his earlier fervor, and began then in Holy Trinity school, Cincinnati, just as he had planned in 1873. Father Albrinck, vicar-general of Cincinnati, had interested himself in the project of a preparatory seminary, and having obtained the sanction of Archbishop Elder in 1889, set about his plans. The bequest of Reuben R. Springer was again to be the touchstone of the enterprise. A tract of 57½ acres of land at Cedar Point, Ohio, some ten miles from the centre of the city of Cincinnati, was purchased

55. Letter, Purcell, Cincinnati, October 7, 1853, to Archbishop Blanc, New Orleans (Notre Dame Archives).

56. Letter, Engbers, Cincinnati, January 16, 1873, to Archbishop Purcell (Archdiocesan Archives).

for \$5,625.00 from the executor of the Brackman estate. Plans were prepared in 1890 and the main building was begun. With the class of boys which Father Engbers had been teaching for a year at Cincinnati, and with the new class just entering—twenty-three students in all—the seminary was opened on September 8, 1891, the day of the solemn dedication. Father Albrinck served as president of the institution till the appointment of Rev. Henry Brinkmeyer, in July, 1892. In January, 1893, an adjoining tract of 13½ acres of land was bought for \$2,100, from C. L. Bogart, and on November 29th, of the following year, an addition to the south of the main building was blessed. Upon the completion of its thirteenth year at Cedar Point, the seminary was transferred to 220 West Seventh street, between Elm and Plum streets, where it was conducted as a day school up to 1907, when it closed its doors until a new building should be erected for it.⁵⁷

The Franciscan Fathers conduct the St. Francis preparatory seminary at 1615 Republic street, Cincinnati, and a novitiate at the convent of St. Anthony, on Mount Airy, Hamilton county. The Precious Blood Fathers conduct a preparatory seminary and novitiate at Burkettsville, Ohio, and the St. Charles Borromeo theological seminary at Carthagen, Ohio. The Passionist Fathers on Mt. Adams conduct the theological seminary of the western province. The Brothers of Mary conduct their novitiate at Mount St. John, Dayton, Ohio.

Having thus provided well for the instruction of youth in almost all forms, the bishops of Cincinnati have likewise been promoters of good Catholic literature, and have sought, by periodicals in the two languages spoken by the majority of the people of the archdiocese, to foster Catholic intelligence. Cincinnati has a double honor in the two periodicals which it established. The *Catholic Telegraph* today is the oldest Catholic periodical in the United States, whilst the *Wahrheitsfreund* was the first Catholic German periodical published in the United States.

57. *Catholic Telegraph*, April 17, May 8, May 15, July 24, August 21, 1890; April 23, August 13, September 24, October 22, 1891; July 7, November 10, 1892; February 2, 1893; December 6, 1894; June 27, 1907.

From the first issue of the *Catholic Telegraph*, published at Cincinnati, on Saturday, October 22, 1831, we extract a few paragraphs to learn therefrom its purposes and aims. "The primary object," writes the editor (Rev. James I. Mullon), "in issuing the *Catholic Telegraph*, is to aid in diffusing a correct knowledge of the Roman Catholic faith. By doing this, we are conscious of discharging a two-fold duty; namely, 'of contending earnestly for the faith once delivered to the saints'; and of removing some of the difficulties which prevent our dissenting brethren from rendering that justice to the *ancient faith*, which a correct knowledge of its tenets would, generally, lead them to concede." At the close of the first issue, we read:

"The *Catholic Telegraph* is intended to contain:

1. The explanation and defence of the Roman Catholic Faith.
2. Information of occurrences connected with Catholic religion in the United States, and in various parts of Europe; especially in England, France, Italy and Austria. Arrangements have been made whereby we shall be enabled to lay before our readers, the most interesting particulars regarding our faith, in the three last mentioned quarters.
3. The occasional review of publications calculated to convey erroneous opinions of our religion.
4. Public occurrences, selections of articles of a literary, scientific and miscellaneous character, to avoid, measurably, the sameness of an exclusively religious course. The *Telegraph* will be published every Saturday for \$2.50 per year, in advance; otherwise \$3.00 per year."

From this it will be seen that the *Telegraph* was founded mostly as a controversial paper, suited to the times through which the Church in Cincinnati was then passing. This character was retained for many years, so that the historian today often wishes that items pertaining to local history had been accorded more attention. But it had its advantages, too, as far more learned and interesting articles pertaining to the faith appeared in its pages, and more profitable reading was given to its readers. The *Telegraph* has passed through many crises; several times it was on the verge of discontinuance, but it has weathered all storms, and today enjoys a wide patronage.

From the issue of April 20, 1837, of the *Telegraph*, we extract the following prospectus of the *Wahrheitsfreund* or *Friend of Truth*:

"The great increase of the German Catholic population in the western country, and the inconvenience to which they are subjected by the want of a periodical in their own language, have become so obvious, that the publication of a paper has been determined upon, as a matter of imperative necessity.

"To make the 'Friend of Truth' acceptable to its readers, will be the unceasing desire of those to whose care it will be entrusted. Every effort will be made to render its contents instructive and pleasing. The paper will be divided into two departments, the *Religious* and *Secular*.

"The first will contain clear and lucid expositions of the Roman Catholic doctrine, as taught by Christ to his apostles and 'delivered to the saints', to be practised and perpetuated to the end of time. Our Holy Faith will be illustrated by frequent allusions to the history of its progress, its trials and triumphs, by the conversion of nations and the sublime piety, which in so many instances has been displayed by individuals, who faithfully practised its precepts. The reader will also be informed of the present state of Catholicity in the United States and the other nations of the earth.

"The Secular Department will comprise a faithful synopsis of the principal and most interesting events whether foreign or domestic. It must, however, be well understood, that no interference with politics will be permitted in its columns, nor any adherence whatever to any political party. The German Emigrant will receive the earliest intelligence of the situation of affairs in his native land, and particular attention will be paid to the progress of events in France, Germany and Switzerland.

"We anticipate for the 'Friend of Truth' a wide circulation, and we feel assured, that every good German Catholic family will joyfully aid in extending the sphere of its usefulness. It will be conducted for the benefit of the orphans and the surplus funds will be regularly paid to the St. Aloysius Orphan Association. The paper will, therefore, have a double claim upon the German Catholic, which, we feel confident, he will not disregard.

"The 'Friend of Truth' will be published upon a super-royal sheet, at two dollars and fifty cents, if paid in advance, or three dollars at the close of the volume. All letters and communications, until a General Agent be appointed, must be directed *postpaid* to the Rev. John M. Henni, Cincinnati, Ohio."

The *Wahrheitsfreund* appeared for the first time on July 20, 1837, reiterating in its prospectus what it had proclaimed in the *Telegraph*. Father Henni continued to be the editor of it until August 31, 1843, when he resigned his charge with a view of taking up his prospective duties in the new diocese of Milwaukee. The publication of the paper, however, was continued until the need which had brought it into existence, had

passed, and on June 19, 1907, the last number was issued. Many of the historical *lacunae* of the *Telegraph* may be supplied from the *Wahrheitsfreund*, as a more historical spirit actuated it from the very beginning of its career.

Periodicals issued by the Franciscan Fathers at Cincinnati are: *Der Sendbote des goettlichen Herzens Jesu*, appearing since 1874; *The Sodalist*, since 1884; the *St. Franziskus Bote*, since 1892; and *St. Anthony's Messenger*, since 1893.

Neither has the Cincinnati archdiocese failed to furnish its quota of literary writers. The following list which we publish is scarcely exhaustive, as we have but culled the names of authors and books in passing. No attempt has yet been made to give a complete list. The first book issued by priest or layman in the Cincinnati archdiocese is the Algonquin prayer book, published in June, 1830, by Father PETER JOHN DEJEAN, for the Indians in Michigan. This was the forerunner of a long series of Indian books in Ottawa and Chippewa by Father BARAGA, later bishop of Sault Ste. Marie. Books in Ottawa by him are six different prayer books of the years 1832 (Detroit), 1837 (Paris), 1842 (Detroit), 1846 (Detroit), 1855 (Cincinnati), and 1858 (Cincinnati), and a *Life of Jesus*, published at Paris in 1837. Books in Chippewa by him are: *Prayer books* of 1837 (Paris) and 1848 (Detroit); *Chippewa Primers* of 1837 (Buffalo) and 1845 (Detroit); *Sermons* in Chippewa, 1846 (Detroit); *Bible Stories* in Chippewa, 1843 (Laibach); *Life of Jesus*, 1837 (Paris); *Catechism*, 1849 (Detroit); *Catholic Christian Meditations*, 1850 (Detroit); *Theoretical and Practical Grammar of the Otchipwe Language*, 1850 (Detroit); *Dictionary of the Otchipwe Language—explained in English*, 1853 (Cincinnati); *Eternal Truths always to be remembered by a Catholic Christian*, 1855 (Cincinnati).⁵⁸ Father JOHN M. HENNI published a German Catholic *Catechism* in 1835. At a much later date Father F. X. WENINGER, S.J., published a similar work. The Rt. Rev. LOUIS DE GOESBRIAND, D.D., was the author of *Early Converts to Catholicity in Vermont and New Hampshire*; *a History of Confession*; *Devotion to the Blessed Sacrament*; *Christ on the Altar*, instructions for Sundays and

58. For information concerning Father Baraga's books, consult the article by RICHARD R. ELLIOTT, *The Chippewas and Ottawas: Father Baraga's books in their language*, in *American Catholic Quarterly Review*, X XII, pp. 18-46, January, 1897.

Festivals of the year. FATHER XAVIER DONALD McLEOD published *Pynnhurst*, 1852; *Life of Sir Walter Scott*, 1852; *Bloodstone*, 1853; *Life of Ferdinand Wood, Mayor of New York*, 1856; *The Elder's House or The Converts*; *Chateau Lescure or The Last Marquis*; *Life of Mary, Queen of Scots*, 1857; *Our Lady of Litanies* (poems); *Haroun al Raschid* (play); *Devotion to the Blessed Virgin in North America*. FATHER WILLIAM J. BARRY wrote *The Sacramentals of the Holy Catholic Church*, 1857. FATHER BONAVENTURE HAMMER, O.F.M., in 1888, translated Lew Wallace's *Ben Hur* into German so successfully that in 1894 it had appeared in its twenty-fifth edition. He is the author besides of many English and German books, the latter exceeding thirty in number, among them being *Die Katholische Kirche in den Vereinigten Staaten*, 1898. In English, besides various devotional books, he wrote *Explanations of the Epistles and Gospels*; *Life of Mother Schervier*; *Life of Christ*; *Outlines of Church History*. FATHER HUGH McGEVNEY published *Legacy of Lectures and Verse*. FATHER BONIFACE LUEBBERMAN published a pastoral theology, a book on philosophy, and translated Scheeben's *Divine Glories*. FATHER F. J. PABISH and T. S. BYRNE translated Alzog's *Church History*. FATHER HENRY BRINKMEYER published a devotional work, *A Lover of Souls*. MRS. BEL-LAMY STORER has published several novels of great merit. MISS EMILY O'CALLAGHAN has published the *Memoirs and Writings of Very Reverend James F. O'Callaghan, D.D.* MISS ANNA C. MINOGUE has composed the *Annals of Loretto, Kentucky*. SISTER MARY AGNES McCANN, PH.D., has written the history of her community in the work called *The History of Mother Seton's Daughters*; she has published also *Little Blossoms of Love, Kindness and Obedience*. MR. JOHN BUNKER, now resident in the East, has become known for his poetical verses. Two of the most productive authors of the archdiocese are FATHER FRANCIS X. LASANCE, who occupies today the foremost rank as a devotional writer, his books being constant companions of all Catholic families; and FATHER FRANCIS J. FINN, S.J., whose boy stories of college life have made him the most beloved author of all American boys. Two Catholic artists, FRANK DUVEÑECK and CLEMENT BARNHORN, have reflected great lustre upon the city of Cin-

cinnati. Their creations in painting and sculpture have won universal praise and have placed them prominently among the leading contemporary representatives of their respective arts.

Thus far it has been seen how the Catholics of the archdiocese of Cincinnati have been most generous in the means which they have provided for the education of youth, as well as of able men and women. Not less generous have they been toward their less fortunate brethren in the archdiocese. Hardly an avenue of sorrow has been opened that some Catholic Good Samaritan has not trodden, pouring in wine and oil to heal a festering sore or a gaping wound. In many instances Catholics have not hesitated to admit to their charities others than themselves, even though the burdens which they bore, weighed most heavily upon them.

To afford a haven of refuge to distressed and unfortunate mothers,—and the infinite mercy of God ought surely to be imitated by his servants—there was instituted St. Joseph's maternity and infant asylum at Norwood, Ohio, where the first eight acres of property were donated for the purpose by a non-Catholic, Joseph C. Butler. Three Sisters of Charity, Agnes Regina, Clotilda and Agnes opened the two-story frame house on September 27, 1873, the day of its dedication. Additions to the building followed the very next year. A chapel was erected in 1884, and dedicated on November 13th, of the same year. Sisters of Charity are in charge of the institution.

One of the earliest necessities experienced in the diocese was an orphanage. It was to assume charge of such an institution that the Sisters of Charity came to Cincinnati in 1829, and with five orphan girls began the orphanage known as St. Peter's Orphan Asylum. The house, situated two doors from the cathedral on Sycamore street, was owned by Mr. M. P. Cassilly, who gave the Sisters free rent of the house until 1834, when his wife, who was a bitter Protestant, complained of his charity.⁵⁹ This necessitated a new house, which was procured in 1836 when Bishop Purcell, on April 26th, bought the residence of Major Ruffner, at Third and Plum streets, for \$15,905.00, from the United States bank.⁶⁰ For the support

59. Bishop Purcell's Journal (*Catholic Historical Review*, V, 243-44).

60. Bishop Purcell's Journal, April 26, 1836.

of this institution, the St. Peter's Benevolent Society was founded in the Athenaeum at Cincinnati on Christmas Day, 1833.⁶¹ This orphanage served the girls only, and while there was St. Aloysius German orphan asylum for boys, it was thought advisable, after the diocesan organization of the Sisters of Charity, to have the Sisters begin an orphanage for boys. For that purpose 11.67 acres of land in Cumminsville were bought on October 20, 1852, for \$8,220.00, from Jacob Hoffner, who remitted one-half of the price when he understood that it was for an orphanage.⁶² To support this orphanage, St. Joseph's Benevolent Society was organized on March 14, 1852, under the presidency of Dr. S. Bonner.⁶³ A building having been constructed on the grounds and completed, the orphan boys then in charge of the Sisters were transferred to it on June 1, 1854. On the 19th of March, of the following year, the new chapel was dedicated and on September 8th, of that year, the orphan girls were also transferred to Cumminsville. The Sisters of Charity continue the first work upon which they entered on their arrival at Cincinnati.

The Sisters of Charity did not, however, and would not, in 1836, accept boys into an orphanage. The bishop's request at Emmitsburg for the Sisters to undertake a separate boys' orphanage for the German Catholics of Cincinnati was refused.⁶⁴ But the German Catholics organized the St. Aloysius Orphan Society on January 27, 1837, under the presidency of J. B. Germann. Father Henni was the guiding spirit. The need of an orphanage for boys was pressing, and the orphan society placed the boys in its charge in families until such a time as a building could be provided. To assist in obtaining funds, the society decided on publishing the *Wahrheitsfreund* under the editorship of Father Henni. On May 18, 1839, the society succeeded in purchasing a house of nine rooms on West Sixth street, twenty-five feet from the northeast corner of John street. This house was then dedicated on the feast of St. Aloysius. Miss Angelica Siemers became directress of

61. *Catholic Telegraph*, January 10, 1834.

62. Deed, Jacob Hoffner, to J. B. Purcell, October 20, 1852, recorded in Book No. 178, p. 602.

63. Articles of Constitution in *Catholic Telegraph*, March 20, 1852.

64. Notation on letter of Bishop Purcell, Cincinnati, February 23, 1836, to Mother Rose White, Emmitsburg (St. Joseph College Archives, Emmitsburg, Letter Book 6).

the house, in which charge she was assisted by her sister up to May 8, 1842, when the Sisters of Charity consented to take over the establishment. They retained it only until 1846.

The orphan society became incorporated on March 2, 1843. A year later it was deprived of the services of Father Henni, who had been appointed bishop of Milwaukee. Father Joseph Ferneding succeeded him in 1844, when, the house having become too crowded, a new site on Fourth street, between John street and Central avenue, was purchased for \$10,800. A lot extending back to Third street was bought with the intention of building thereon a girls' orphanage. To supply this need, the society rented a house on Abigail street, between Spring and Pendleton, and opened it on July 8, 1850.

The boys' orphanage was growing by leaps and bounds, so that new accommodations were becoming necessary. These were retarded, however, by a fire on October 15, 1851, which destroyed most of the buildings and occasioned the death of three of the boys. After temporary expedients the buildings were reconstructed on Fourth street, and the girls also were transferred to Third street. But it became evident that removal to the country was imperative, and on a tract of land of sixty acres in Bond Hill, which had been purchased on September 15, 1849, buildings were constructed for the orphans. The boys were first moved thither in 1856, to be joined five years later by the girls. The asylum had the misfortune to be visited by fire once more, in October, 1891, but renewed sacrifices were forthcoming and new modern buildings replaced the old ones. Sisters of Notre Dame (Cleveland) under the direction of a chaplain have attended the institution since May 1, 1877.⁶⁵

Three other institutions in the archdiocese serve like purposes, the House of Mercy for destitute children, conducted by the Sisters of Mercy at Freeman avenue and Kenner street, Cincinnati; St. Joseph orphan home, on St. Paul avenue, Dayton; and St. Mary's institute, on Fifth street, Minster, O.; the last two institutions being conducted by the Sisters of the Precious Blood.

A third class of institutions in the archdiocese is formed by boys' and girls' homes. Circumstances of one kind or another

65. *Denkschrift fuer die 50-jaehrige Jubel-Feier des St. Aloysius Waisen Vereins, 1887.*

have deprived some of the working boys and girls, young men and young women, of the comforts of a parental home. No one is unconscious of the danger to faith which confronts such persons, who in tender years must make their own livelihood and are thrown willy-nilly into all sorts of associations. To gather together young persons placed in such circumstances, to afford them a home, to render more easy the practice of the obligations of their faith, and in this manner to prevent loss of souls to the faith, homes for boys and girls have been established in the two largest cities of the archdiocese.

To give a home at Cincinnati to the boy of the street, the boot-black and the newsie, Father John Poland, S.J., began the boys' home, in 1885, in a house which he rented for the purpose on Seventh, east of Main street. The institution was opened and organized on December 3d, with six boys, but the numerous applications made new quarters imperative on several occasions: first, in February, 1886, to Fifth street, between Broadway and Pike; then, after four years to Broadway, between Fifth and Sixth streets; in 1893, to Sycamore between Fifth and Sixth streets; and finally, in 1915, to 423 Pioneer street, in union with the Fenwick club. Up to the last change in 1915, when a reorganization was made and Father Charles E. Baden was placed in charge of the institution, the directress was Miss Margaret McCabe, who had been the directress of the girls' home, on Broadway, previous to assuming her duties at the boys' home in 1893. The boys' home was incorporated on August 25, 1895, and has been placed on a very solid financial basis, thanks to its benefactors and especially to the "Mission of Our Lady of Pity". Its inmates are not restricted to boys of the Catholic Faith, but non-Catholic boys have always been admitted. The benefits of the institution may be conjectured from the consideration that useful citizens have been made of the 4,000 boys who have passed through its portals.

Of a kindred character, providing a home and giving an education to poor and homeless boys, is the St. Vincent home for boys, which is conducted by the Brothers of the Poor of St. Francis Seraph, at 918 Bank street.

To provide a Catholic home for young men, who were able to support themselves, but were forced, through circumstances,

often not of their own making, to live away from their home town, Father Baden, in 1915, conceived the plan of founding a Catholic young men's club, managed similarly to the Y. M. C. A. houses throughout the country, but wherein the Catholic young man might have ready access to the advantages and obligations of his Catholic religious life. This plan received realization on April 1, 1915, when the Fenwick club was opened at 319 Broadway. The success of the club necessitated new and larger quarters, as a consequence of which a site was purchased on Pioneer street, and on February 9, 1917, ground was broken for a magnificent nine-story club building, which was dedicated on April 28, 1918. The venture has proved a great success, and being the first institution of its kind, serves as the model for others in the United States.

If the boys and young men have been cared for so well, the girls and young ladies have not been neglected, though there is need of more being done for them. To afford the homeless, working young lady a home, Miss Margaret McCabe rented a four-room cottage on Seventh street, which Archbishop Elder blessed on the feast of the Sacred Heart, June 16, 1882, and thus opened the Sacred Heart home for girls. The institution was a long-felt necessity, so that success immediately attended it, and new quarters had to be obtained several times. In August, 1887, it was transferred from the quarters at 171 Sycamore street to 142 Broadway, or as it is now numbered, 416 Broadway, between Fourth and Fifth streets, that property having been bought for \$35,000. Beyond the success which the institution had in accomplishing its purpose, it has had the inestimable blessing of having been conducted in such a prudent and saintly fashion, that in 1893 the majority of the young ladies assisting in the care of the institution became affiliated as a body to the Sisters of St. Joseph of Bourq, France, with their mother-house in this country at New Orleans. Since June, of that year, the Sisters of St. Joseph have conducted the establishment.

Other institutions of like purpose in the archdiocese are the Mount Carmel home for working girls and women, managed since June, 1905, by the Sisters of Mercy, at 1413 Freeman avenue, Cincinnati; and the Loretto guild for business women, conducted by the Dominican Sisters of the American Congre-

gation of St. Catherine de Ricci, at 217 North Ludlow street, Dayton.

To care for homeless and wayward boys the Brothers of the Poor of St. Francis Seraph were invited to Cincinnati in 1868, when under Brother Bernardine, O.S.F., they opened the protectory for boys on Lock street, to be soon transferred to Third and Plum streets, and in 1870 to Mount Alverno, Delhi township, Hamilton county, where a farm of 100 acres was obtained by them. Here the boys are given an education in the primary grades and then taught various trades to enable them to make a living in the world.

The same kind of charity is undertaken for wayward girls by the institutions of the Sisters of the Good Shepherd at Cincinnati.

Two institutions, serving particular classes of people, are the Santa Maria institute and the St. Rita school for the deaf. The former was inaugurated on August 22, 1897, when Mother M. Blanche Davis, of the Sisters of Charity, commissioned Sisters Justina and Blandina to do mission work among the Italians of Cincinnati. It was the intention to offset proselytism among these immigrants. The authority and blessing of Archbishop Elder was readily obtained for the work, which was begun on October 11th, when the Sisters started a class in the Holy Trinity school building for the Italian children in the western part of the city. To obtain financial support for the mission, the Society of the Santa Maria Willing Workers was organized. On the following December 8th, the Santa Maria was incorporated under the title of "The Santa Maria Italian Educational and Industrial Home". A permanent residence was obtained on October 4, 1899, when the Sisters took possession of the former convent of the Sisters of St. Francis, at Third and Lytle streets. In the next year the Sacro Cuore school was opened for Italian children in the eastern part of the city. The Sisters had to look for other quarters in 1905, when the city of Cincinnati purchased the site at Third and Lytle streets for park purposes. A house was obtained at 534 West Seventh street, and therein the institute was installed in May, 1905. But this was only temporary, as the greatly expanded activities of the institute required larger quarters. The present residence at 640 West Eighth street was then acquired. Two

additional pieces of contiguous property have been obtained since for the needs of the mission. The activities of the institute have increased from year to year, so that today the workers of the institute conduct welfare work among the Italians, a home for motherless or fatherless girls, a temporary home for stranded working girls, an employment bureau, a domestic science department, a kindergarten, a day nursery, sewing classes, boys' clubs, girls' clubs, Sunday schools, visits to families and institutes, the Santa Maria welfare center at 632 West Eighth street, and the Kenton street welfare center, Walnut Hills. Sisters of Charity have continued in the direction of the institute since its commencement in 1897.

The St. Rita school for the deaf, a boarding school for deaf-mute children at Lockland, Cincinnati, is the culmination of work which was begun among the deaf-mutes forty years ago by Sister Louise, provincial of the Sisters of Notre Dame, Cincinnati. To impart the necessary instruction to these forlorn Catholic souls, classes were first opened by her on Sundays, and then on week-days. For five years she toiled at this work, and was then succeeded by another Sister of her community. Jesuit as well as Franciscan Fathers aided in the work, until the present archbishop sought, in 1907, to organize the deaf-mutes under one of his priests, Father Henry Buse. For four years this priest gave weekly religious instructions in the basement of the Springer institute. In 1912, he was succeeded by the present chaplain, Father Henry Waldhaus, who, as assistant at St. Philomena church, gathered the deaf-mutes there for instruction. On May 3, 1914, Father Waldhaus opened the Catholic mission for the deaf at 419 West Fourth street, and on October 17, 1915, he opened the St. Rita's school for the deaf at Lockland, where the children are boarded and taught. The mission for the adult deaf in the city is conducted at Eighth and Walnut streets.

An institution which serves a great many people is the hospital. Few men and women pass through life without falling heir to the ills of the flesh. Few, too, when sick, do not give serious thought to the illness of their souls or to the eternal paradise for which they yearn. Special inspirations often accompany the sickness which a providential hand allows to fall sometimes upon the pious as well as upon the callous soul,

and in the introspective glances which the sick person allows himself to take, he is not unfrequently aided by the ministering angels at his bedside. What a fruitful opportunity is afforded for the gaining of souls as well as for the alleviation of pain and sorrow!

For thirty years the diocese of Cincinnati had not been provided with a Catholic hospital to soothe the pains of its sick members. The first hospital to be established at Cincinnati was the St. John's hospital, which was opened by the Sisters of Charity on November 13, 1852, at the corner of Broadway and Franklin streets, in the old "Hotel des Invalides". In 1855 this hospital was transferred to Third street, between Plum street and Central avenue. There it was located at the opening of the Civil War. When the call for nurses was sent throughout the country, the Sisters generously volunteered their services. Foremost in their ranks stood Sister Anthony, whose works were never forgotten by friend or foe of the Union, and who upon her return to Cincinnati resumed her work in St. John's hospital. It was in the performance of charitable work to the sick there that she became known to Mr. Joseph C. Butler, of the Lafayette bank. This person had sent a sick man, named Cooper, to the St. John's hospital, despatching a note to the superintendent to take care of him and that he himself would stand the costs. Receiving no bill for a long time, he called at the hospital, where he knew no one, not even Sister Anthony. Mr. Butler was not a Catholic. Mr. Cooper had convalesced, but was still at the hospital. No charges were made for him, and Mr. Butler was not long in coming to the aid of the hospital, which was crowded and could not accommodate all its patients. On August 15, 1866, he, together with Mr. Louis Worthington, handed to the Sisters the deed to the old marine hospital, at Sixth and Lock streets, which the two men had bought for \$75,000.00. This was the beginning of the Good Samaritan hospital, as it then became known. For nearly fifty years it remained upon this site, until the new building was erected at Clifton and Dixmyth avenues, Clifton, and the hospital transferred thither in 1915.

The Sisters of Charity had thus firmly established their hospital in a beautiful suburb of Cincinnati. In the lower

section of the city they still conduct Seton hospital, which they established in 1902, on West Eighth street, but transferred later to its present undesirable location on West Sixth street. They have one other hospital foundation in the archdiocese, at Kenton, Ohio, where, under the zealous care of the Reverend Pastor, Anthony Siebenfoercher, they opened the Antonio hospital.

Like the Sisters of Charity, the Sisters of the Poor of St. Francis have two hospitals in the city of Cincinnati, and one elsewhere in the archdiocese. The first, St. Mary's hospital, at Linn and Betts streets, was begun in the year after the arrival of the Sisters at Cincinnati, the cornerstone being laid on May 10, 1859, and the building ready for occupancy on Christmas of the same year. Several additions have had to be made to the original building to accommodate the ever increasing number of poor patients who come to their charge. This, as well as Seton hospital, has been serving the emergency cases in the lower city, especially since the Cincinnati general hospital was removed to the suburbs.

The second of the hospitals conducted by the Sisters of the Poor of St. Francis is the St. Francis hospital on Queen City avenue, in Fairmount, where, on condition that they would build a hospital thereon, they were presented with the property which had at one time been the possession of St. Peter's cemetery association. The large building which they constructed, was dedicated by Archbishop Elder on December 27, 1888, and devoted to the care of patients suffering from incurable diseases.

The third hospital conducted by these Sisters is St. Elizabeth's hospital, on Hopeland avenue, Dayton. It was through the efforts of Father John F. Hahne, of Emmanuel church, Dayton, that this hospital was founded in 1878, the building being dedicated on August 15th, of that year. A new building had soon to be erected. The cornerstone of it was laid on September 8, 1881, and the dedicatory exercises observed on November 19, 1882.

The last of the hospitals in the archdiocese under Catholic auspices is the Mercy hospital on Dayton street, Hamilton, Ohio, conducted by the Sisters of Mercy. The Sisters took charge of this hospital in August, 1892. Six weeks later, on

October 4th, when the dedicatory exercises were held, the keys to the hospital and the deed to the property were formally handed over to the Sisters. Adjoining property was purchased in 1894 and converted into hospital purposes. In ten years these two houses had grown too small for the number of patients applying for admission, so that plans for a new structure, costing \$165,000, were drawn. The old buildings were torn down, and in October, 1904, the new hospital was completed. In 1915, three houses west of the hospital were purchased to form an annex where male patients are treated. Other improvements are contemplated to provide for the growth of the hospital.

The archdiocese has also provided a home for the aged poor and infirm. The history of this institution synchronizes with the history of the Little Sisters of the Poor, who came to Cincinnati in 1868 precisely to undertake this work. The Sisters opened their first house on George street; transferred it after a brief period to Lock street, adjoining the old Good Samaritan hospital; and in 1873 built the home for the aged on Florence avenue. In 1889 they built their second home for the aged poor on Riddle road, Clifton Heights. In these two institutions men and women who have walked the long weary road of life and find themselves poor and alone without a guide in the twilight of their destiny, obtain solace in the tenderness of the hands which are stretched out to assist them and to point out the way which leads to the happiness of eternity.

But there may be, and there actually are, as experience has shown, aged persons, husband and wife, who have trodden life's path together many a year, and who find separation one of the hardest trials which they have to meet. To provide a home for such as these, who have some means of support and wish to remain united, but are unable longer to stand the hardships of advanced age, the St. Teresa's home for the aged was founded in March, 1910, under the direction of Miss Mary Shanahan. The old Philip's homestead at Estelle and Auburn avenues was secured and the home opened on August 1, 1910.

Lastly, there are persons so circumstanced that institutions cannot benefit them, and yet they deserve help and consideration. To provide spiritual and temporal relief for the sick

and indigent of this class, there was formed about the year 1836, a Mary and Martha society, consisting of the charitable ladies of St. Peter's congregation, Cincinnati. These ladies contributed twelve and one-half cents monthly to a treasurer for the purposes of the society, but besides this, a visiting committee of eight was elected every month to seek out the distressed, to afford them present succour, and to report their condition to the society at the next meeting.⁶⁶ This society did excellent work for many years until its activities were taken over by the St. Vincent de Paul societies, which have been established in most of the parishes of the archdiocese. By means of these societies, much poverty and distress have been relieved where the recipients of charity have been often too constrained by worldly vanity or pride to beg for a helping hand.

In looking over this long array of charitable and social work, which begins with the cradle and ends with the grave, one cannot fail to be impressed by its magnitude as well as by the love which brought it into existence and still prompts its activities. It was with a view to determine that such charities be not abused that the present archbishop of Cincinnati established a bureau of Catholic charities at Cincinnati. The constitution of the bureau sets out its purpose as follows: "to organize, centralize, co-ordinate, perfect and supervise the various Catholic charitable societies and institutions, religious and lay, and societies doing incidental charity, and individuals interested in such work, within the archdiocese of Cincinnati; to promote, extend, harmonize and systematize Catholic charitable work; to approve and recommend legitimate charity; to discourage and prevent improper, useless and needless charitable work and to recommend and order that a charity devote its energies in new channels and to compel the proper observance of the laws of the state of Ohio."⁶⁷ The bureau was opened in 1916 on West Ninth street. After several changes of location, it is now located at 125 East Ninth street. It is divided into five departments: children's department, relief department, central purchasing and book-keeping department, diagnostic clinic department, and the salvage department.

66. *Catholic Telegraph*, VII, 38, January 11, 1837.

67. Article II, Section I.

The support of so many charitable institutions, of which scarcely one is self-supporting, has meant an immense drain upon the resources of the Catholic people of the archdiocese. Were it not for the alms, great and small, which have been so lovingly given, the good which these institutions have done, could not have been recorded in the *Book of Life*. These alms have come from every one, rich and poor, in thousands of dollars and in widows' mites. God alone knows the number of persons and the amounts given to charitable purposes in the archdiocese. We cannot begin to tabulate either the one or the other. Nor would we wish to do so if we could; for, often given by the right hand that the left might not know what was given, the alms were intended to win glory in heaven, and not on earth. We wish only to incarnate in three persons the various classes of persons who have contributed so generously to the cause, viz.: the religious in care of the institutions, and the men and women whose alms-deeds have rendered these institutions possible. For this purpose we choose to give a short sketch of Sister Anthony to represent the first, of Mrs. Sarah Peter, and of Mr. Reuben R. Springer, to represent the second and third.

Sister Anthony O'Connell was born in County Limerick, Ireland, and when a young girl was brought to the United States by her parents. At the age of twenty she entered the convent of the Sisters of Charity at Emmitsburg, on June 5, 1835. Shortly thereafter she came to Cincinnati, and served in the St. Peter's orphan asylum until 1852, when she became associated with the boys' orphan asylum, first on George street, then at Cumminsville. From that charge she passed to St. John's hospital; thence, in 1866, to its successor, the Good Samaritan; and in the fulness of her days, to the foundling asylum at Norwood. Nearly everybody knew Sister Anthony. She had volunteered to nurse the soldiers when a hurry call came after the battle of Pittsburgh Landing, and her work among the soldiers won for her their undying praise. From these men she received the title of *The Angel of the Battlefield*, whilst others who knew her have christened her the *Florence Nightingale of America*. A life of long days filled with goodness came to an end with her death on December 8,

1897. Her mortal remains were buried beside those of her sisters at Mount St. Joseph, Ohio. .

Mrs. Sarah Peter, the name by which she was best known at Cincinnati, was the eldest daughter of Thomas Worthington, one-time Senator of the United States and the first Governor of Ohio. Born at Chillicothe on May 10, 1800, she was but sixteen years of age when she was married on May 15, 1816, to Edward, the fourth son of Rufus King, of revolutionary fame. For fifteen years she lived with her husband at Chillicothe, following the Episcopalian religion of her parents. In 1831, Mr. and Mrs. Edward King moved to Cincinnati with their family, and five years later Edward King died. Mrs. King was married again in 1844, this time to Mr. William Peter, the English Consul at Philadelphia, in which city she then lived for ten years. Mr. Peter died in 1853, leaving Mrs. Sarah Peter a widow once more. Before her husband's death, in 1851, she undertook her first trip to Europe, which carried her to Jerusalem, where she became deeply touched by the majestic ceremonies of the Catholic Church. Passing through Europe, she had the first seeds of faith watered by the charitable and social work which she witnessed in the Catholic Church. Upon her return to America, she made further inquiries into the Catholic Faith, and on a second visit to Rome in 1854, received instructions from the Abbé Mermillod of Geneva, later bishop of that city. She made her abjuration on the last Sunday of March, 1854, in the convent church of the Sisters of the Sacred Heart at Trinita di Monte.

Returning to Cincinnati, she took up her residence at Third and Lytle streets, and there planned her future charitable work. She was the instrument that God used to bring to the archdiocese the Sisters of the Good Shepherd, the Sisters of Mercy, the Sisters of the Poor of St. Francis, the Little Sisters of the Poor, and the Passionist Fathers. She aided all of these financially in their various enterprises. Nor did she limit herself to Catholic endeavors. She was really the soul of the Ladies' Academy of Art, which blossomed into the Art Museum in Eden Park, at Cincinnati. Speaking of her activities after 1833, Mr. E. D. Mansfield says: "The activity, energy, and benevolence of her mind accomplished in the next forty years probably more of real work for the benefit of society, than

any one person, and that work has made her widely known both at home and abroad."⁶⁸

Mrs. Peter made six trips to Europe, where she was known in all circles, Pope Pius IX showing a tender interest in all her undertakings. After a long life replete with benefactions, she died on February 6, 1877. Her obsequies were held in St. Francis Xavier church, Archbishop Purcell himself preaching the sermon, and her body was laid to rest in a mortuary chapel in St. Joseph's cemetery, Price Hill.⁶⁹

Reuben R. Springer was likewise born in the century year 1800, in the month of November. His father was Charles Springer, a native of West Virginia, and his mother was Catherine Runyan, of Princeton, N. J. After an education in the common schools, Reuben, at the age of thirteen, clerked under his father in the post-office, but after two years he became a clerk on a steamer running between Cincinnati and New Orleans. After twelve years of steam-boating he succeeded Henry Kilgour, whose daughter Jane he had married in 1830, as a member of the once-famous grocery house of Taylor & Co. For ten years he continued in the business, and was then compelled to retire on account of poor health. By that time he had already amassed a fortune. In 1842, he became a convert to the Catholic Faith. He was a most ready and liberal benefactor to all of Cincinnati's institutions, Catholic as well as non-Catholic. His benefactions to Catholic institutions amounted to hundreds of thousands of dollars. For the establishment of Music Hall and the College of Music he gave \$420,000. No account was ever kept of his private charities, though his intimate associates conjectured that these amounted to at least \$75 a day or \$30,000 a year. The Lord blessed him with a long life, which he knew how to beautify by good deeds for eternity, so that when the summons of death came to him on December 10, 1884, he was not found unprepared.

In conclusion, we may refer to the Catholic cemeteries, which have been provided as hallowed depositories of the bodies which in life had served as temples of the Holy Ghost. Having taken care of her children from birth, through youth, maturity and old age, the Church has considered it her duty

68. E. D. MANSFIELD, *Personal Memories*, 1803-1843, p. 264.

69. MARGARET R. KING, *Memoirs of the Life of Mrs. Sarah Peter*, 2 vols., passim.

also, in conformity with her doctrine of the resurrection of the body, to provide even the hallowed grave, where their mortal remains may repose. Nearly every village Catholic church has provided a cemetery for its departed members. Often the shadow of the cross on the church spire is cast upon the hundreds of white crosses which dot the green sward about the church. The weary feet which trod the beaten path to the humble village church, now find rest at the spot where the prayers of the "saints" are wont to be wafted on high, and where the sprinkle of the hyssop has cast out the demon of darkness and his angels.

Such a place was the first Catholic cemetery at Vine and Liberty streets in the city of Cincinnati. Such continued to be the use which that spot served even after the removal of the church in 1822 within the corporation limits. But it was to be replaced shortly, since Bishop Fenwick had, on April 30, 1828, purchased for \$1,218.75 five (4.87) acres of land between the present Clark and Court, Linn and Cutter streets.⁷⁰ This cemetery became known as the Catherine Street Cemetery, Catherine being the former name of Cutter street. A cloud, however, rested upon the title, as Nicholas Goshorn had only a life interest in the property, which belonged to his wife, who for some reason or other failed to sign the deed of transfer. Trouble was occasioned thereby twenty years later; a lawsuit on the subject was decided against the bishop of Cincinnati in 1849, and it was only after a law had been passed by the legislature in 1857, for the validation of defective deeds with retroactive force, that the Supreme Court of Ohio settled the litigation by a decree on January 18, 1858, in favor of the archbishop of Cincinnati.⁷¹ At the time of this last decree the property had long ceased to be used for cemetery purposes. In 1867, Archbishop Purcell sold the tract to Mr. John Bickett for about \$125,000.

To replace this cemetery, Archbishop Purcell, on August 2, 1842, through his brother Edward, bought 19.22 acres of land on Price Hill.⁷² On January 14, 1843, Edward Purcell

70. Deed, Nicholas Goshorn to Edward Fenwick, recorded May 27, 1828, Book No. 28, pp. 423-24.

71. *Wahrheitsfreund*, XXI, 359, January 21, 1858.

72. Deed, William Terry to Edward Purcell, Hamilton County Recorder's Office, Book No. 85, p. 522.

deeded one-half of this tract to Joseph Gohs, and Gohs in turn on April 14, 1843, deeded it for a German Catholic cemetery to the German Catholic Cemetery Society, which had been chartered on March 10, 1843.⁷³ Both cemeteries were called St. Joseph's cemetery and were consecrated on May 7, 1843.⁷⁴

On January 14th, in this same year, the German Catholic Cemetery Society bought property in Fairmount, where St. Peter's cemetery was consecrated on the 25th of January by Bishop Purcell. Trustee difficulties caused changes in the name of the association from the German Catholic Cemetery Association of Cincinnati on March 10th, to the German Catholic Congregation of Cincinnati on December 30, 1843; back again to the former on March 12, 1844; and finally, to St. Peter's Cemetery Association on January 7, 1845. When the trustees became insubordinate and allowed burial of persons not in communion with the Church, despite the prohibition of the bishop, interdict was laid upon the cemetery on September 9, 1849.⁷⁵ The Courts, whither the trustees carried the case, decided against the trustees. The interdict upon the cemetery was never raised, but in 1882 the property was presented to the Sisters of the Poor of St. Francis, who built thereon the St. Francis hospital.

When all the lots were sold in the St. Joseph cemetery, which had been purchased by Edward Purcell in 1842, Archbishop Purcell bought 61.31 acres two miles west of the old site on Price Hill on November 22, 1853, and consecrated the greater portion of it on August 17, 1854. It, too, is known as St. Joseph's cemetery.⁷⁶ After the failure of 1878 the two cemeteries, the old and the new, became incorporated as the St. Joseph's Cemetery Association, August 7, 1880.

In 1849, when the interdict was placed upon the St. Peter's German Catholic cemetery, German Catholics of the association which owned also the St. Joseph cemetery on Price Hill, bought a new site on Carthage pike, St. Bernard. This ceme-

73. Deeds, Edward Purcell to Joseph Gohs, Book 87, p. 281; Joseph Gohs to German Catholic Cemetery Society, Book 92, p. 350.

74. *Catholic Telegraph*, May 13, 1843; *Wahrheitsfreund*, May 18, 1843.

75. *Wahrheitsfreund*, XIII, 19; XIV, 246-47; *Catholic Telegraph*, XX, January 18, 1853.

76. Deed, John Terry to J. B. Purcell, recorded in Book No. 192, p. 433.

tery was consecrated on October 7, 1849, as St. John's cemetery.⁷⁷ In 1873, the St. Mary's cemetery on Ross avenue, St. Bernard, not far removed from St. John's cemetery, was purchased and opened. Both of these cemeteries as well as that of St. Joseph, are under the management of the German Catholic Cemetery Society. The last Catholic cemetery in the city of Cincinnati, Calvary cemetery on Duck Creek road, was begun as the parochial cemetery of St. Francis de Sales church, Walnut Hills.

77. *Catholic Telegraph*, October¹¹, 1849.

CONCLUSION



FROM the study which we have made of the history of the diocese and archdiocese of Cincinnati, we are enabled to draw up the following résumé. Coming into existence in 1821, amid surroundings which were very primitive, and dangers which were the results of nature's untoward development, the diocese of Cincinnati began its youthful days under the guiding strings of foreign charity. Its parochial development was slow, yet extensive, embracing the furthestmost parts of the state of Ohio. Its members, settlers mostly from the eastern states, were few and their resources were scanty. Its period of youth, however, soon ripened into maturity. The advent of its second bishop brought to it indefatigable energy and literary ability, which were made to unfold unto the full development of parish life with schools and social activities. Multiplied by tens and hundreds and thousands, its earlier membership was molded into an amalgamation of the various branches of European immigrants. Guides for these poor, though none the less beloved, members were obtained from the countries represented, chiefly from France, Germany, Austria and Ireland. With the new needs came new establishments, academies, colleges, orphanages, hospitals, and new directors for these institutions, in the many regular communities which were invited to the diocese. That growth of the diocese in its maturity was wonderful; so wonderful, indeed, that twice had a division of its territory to be made; once in 1847, when the northern part of Ohio was severed from it, and a second time in 1868, when the southern part of Ohio suffered bisection.

Restricted to its present boundaries, the diocese, or rather the archdiocese, since that honor had come to it in 1850, did not lose strength for a decade of years. Then suddenly a mortal blow was dealt it, and the giant at once grew pale. The hands which had been tending it, became feeble, and in 1880 a third guide and director had to be summoned. It was a sick diocese which he inherited, and its sickness was of a most

irritating kind. Patient, pains-taking, and enticing care was required to keep it in life at all. Such care it received. A new organization was effected; the old elements were gathered in and reassembled. So well was the work done that when twenty years had passed, new hopes began to be entertained. Then a fourth guide and director was provided. New life was infused. A period of steady convalescence ensued. The diocese began to develop where it had left off in 1878. New parishes began to be formed, new institutions established, better social relations and agencies engendered. A second spring appeared, in which the burgeoning branches gave evidence of the new vigor which had been infused into the mighty oak of eighty summers. Gradually its leaves, too, began to unfold. The rains of sweet charity and the sunshine of God's blessing will cause them, no doubt, to cover the green earth abundantly. But into the future the historian may not peer. Knowing the past bounties of Divine Providence, he awaits with complacency the execution of the plans which that same Providence has designed for the archdiocese of Cincinnati.

APPENDIX

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APPENDIX

PIÈCES JUSTIFICATIVES

I. DEED, JACOB DITTOE TO EDWARD FENWICK, MAY 23, 1818

JACOB DITTOE This Indenture made this twenty-third day of
 TO May in the year of our Lord one thousand eight
EDWARD FENWICK hundred and eighteen between Jacob Dittoe &
 Catharine, his wife, of the county of Perry and State
of Ohio of the one part and the Rev'd Edward Fenwick of St. Thomas college in Washington county in the state of Kentucky of the other part
Witnesseth: that the said Jacob Dittoe & Catharine, his wife, for and in consideration of the friendship and confidence which they entertain for and in the said Edward Fenwick do by these presents alien, convey, release, assign, grant and confirm unto the said Reverend Edward Fenwick and his successors and by him and them to be owned, held and possessed, willed and remised forever, for the use and benefit of the Roman Catholic Church in the said county of Perry near Somerset, a certain tract, or parcel of land situate in the said county of Perry, known by being the west half of Section number twenty-three, Township number sixteen in Range number sixteen, be the same more or less.

Together with all the improvements, profits, appurtenances, rents, issues and profits thereof and all the estate, right, title, interest, claim and demand of them the said Jacob Dittoe & Catharine, his wife, of, in and to the same.

To have and to hold the lands aforesaid, so as aforesaid and for the uses of aforesaid unto the aforesaid Edward Fenwick and his successors, forever free and clear of all incumbrance whatever.

Done or suffered to be done by them the said Jacob Dittoe & Catharine, his wife, In Witness Whereof they the said Jacob & Catharine have hereunto set their hands and seals the day and year aforesaid.

Signed and delivered
in presence of us

JACOB DITTOE (Seal)
CATHARINE DITTOE (x her mark) (Seal)

CHARLES C. WOOD
ANTHONY DITTOE

State of Ohio, Perry. SS:

Before me, a Associate Judge in and for said county personally appeared the above signed grantors Jacob Dittoe & Catharine, his wife, and acknowledged the foregoing instrument of writing to be their voluntary act and deed for the purposes therein expressed. The said Catharine having been examined separate and apart from her said husband touching her execution thereof, acknowledged that she signed and ensealed the same

without fear or coercion of her husband and of her own free and voluntary will.

In Testimony Whereof, I have hereunto set my hand and seal this 23rd day of May A. D. 1818.

CHARLES C. WOOD (Seal)

Received and recorded 23rd May, 1818.

Vol. A. Page 22, Record of Deeds, Perry county, Ohio

Attest: PETER DITTOE, Recorder.

II. DEED, JAMES FINDLAY TO THE TRUSTEES OF THE ROMAN CATHOLIC CONGREGATION

Recd and recorded May 23rd, 1821.

This Indenture made and entered into this twentieth day of April, in the year of Our Lord, one thousand eight hundred and twenty-one, by and between James Findlay, of the city of Cincinnati in the county of Hamilton and state of Ohio and Jane Findlay, his wife, of the one part and Patrick Rielly, John Shorlock, Thomas Dugan, Edward Lynch and Michael Scott, Trustees, duly elected, and sworn into office to do and transact, represent and perform all things necessary for, to be done for and on account of the Roman Catholic Congregation Incorporated and known as Christ Church in the Northern Liberties of the city of Cincinnati which Incorporation has taken place and in all things has been in obedience to and conformable with a law of the state of Ohio passed on the fifth day of February in the year 1819, entitled an Act for Incorporation of Religious Societies, of the other part Witnesseth that the said James Findlay and Jane, his wife, for and in consideration of the sum of twelve hundred dollars, paid or secured to be paid to them by the said trustees bargained, sold, released, conveyed and confirmed and by these presents doth give, grant, bargain, sell, release, convey and confirm unto the said trustees for and on behalf of the said incorporated religious society their successors in office and assigns forever.

All those two certain lots of ground numbers one and two as laid down and numbered on a plan of the Northern Liberties of the city of Cincinnati laid out and recorded by the said James Findlay in the records of Hamilton county in Book R, No. 2, p. 334, measuring on Vine street, one hundred and twenty feet eight inches, one hundred and twenty-six feet eight inches on Northern Row, eighty feet on New street and one hundred and twenty feet on the north side and binding thereon on a twelve feet alley as the annexed map of said lots exhibits and sets out (N.B.: the platting of the map as on the original is here omitted as a reference has to the above page 334, Book R, No. 2, will shew the original map).

And all the Estate right, title, interest, property, claim and demand of them the said James Findlay and Jane, his wife, of, in, to or over the same either in law or equity or otherwise howsoever. Together with all and

singular the privileges and appurtenances to the same belonging or in any wise appertaining and the rents, issues and profits thereof. To have and to hold the said lots and premises with the appurtenances to the said trustees aforesaid for the benefit of the said Christ Church to the only proper use, benefit and behoof of the said trustees their successors and assigns for the use and benefit of the said Christ Church forever.

And the said James Findlay for himself and for his heirs, covenants and agrees to and with the said trustees their successors and assigns that he is lawfully seized of the herein granted premises and has good right to sell and convey the same in manner and form aforesaid.

And also that he will warrant and forever defend the said lots and premises with their appurtenances unto the said trustees their successors and assigns from and against the lawful claims and demands thereon of all manner of persons whatsoever they may be.

In Witness Whereof the said James Findlay and Jane, his wife, have hereunto set their hands and seals the day and year first above written.

Sealed and delivered
in the presence of us

JAMES FINDLAY (Seal)
JANE FINDLAY (Seal)

PETER BELL
THOMAS DUGAN

The State of Ohio
Hamilton County. SS:

Before me the subscriber, one of the associate Judges of said county, personally came the within named James Findlay, together with Jane, his wife, who being examined separate and apart from her said husband as the Statute in such case provides and they have severally acknowledged the within Indenture to be their voluntary act and Deed for the only use and purpose therein mentioned.

Given under my hand and seal at Cincinnati this nineteenth day of May, 1821.

PETER BELL, A.J. (Seal)

II. DECRETUM SACRAE CONGREGATIONIS GENERALIS DE PROPAGANDA FIDE HABITAE DIE 21 MAII 1821

Cum diu Regionibus, quae Kentucky in foederatis Americae Provinciis conterminae sunt, ita Catholicorum numerus, Divina favente gratia, sit auctus, ut Bardensis Episcopus, cujus administrationi Terrae illae commissae fuerant, tum locorum distantia, tum operariorum paucitate earum Curam jam gerere nequeat, Sacra Congregatio, referente R. P. D. Carolo Maria Pedicini Secretario, ex Archiepiscopi Baltimorensis, aliorumque Episcoporum consilio, censuit ac decrevit, supplicandum esse SSmo pro

erectione Novae Episcopalis Ecclesiae in Civitate Cincinnati, quae totam Ohio Provinciam complectatur, ac pro electione R. P. Eduardi Fenwick Ordinis Praedicatorum, viri pietate, prudentia, ac studio maxime commendati, in novum Cincinnatensem Episcopum cum facultatibus tum ordinariis, tum extraordinariis, quae ceteris eorundem Provinciarum Episcopis concedi solent, et cum spirituali adjacentium Provinciarum Michigan, et Northwest administratione cum iisdem facultatibus, donec aliter per Sanctam Sedem provideatur.

Hanc autem S. Cong^{nis} sententiam SSmo Dno Nro Pio VII, relata in Audientia habita per eundem D. Secretarium Die 27 Maii 1821, Sanctitas Sua in omnibus approbavit, Litterasque Apostolicas expediri jussit.

Datum Romae ex aedibus dictae S. Cong^{nis} Die 2 Junii 1821.

F. CARD. FONTANA, Praefectus
C. M. PEDICINI, Secr^{ius}

(Archives of the Secretary of Briefs, vol. 4670, Secretary of State, Vatican, Rome.)

IV. BULL OF ERECTION OF THE DIOCESE OF CINCINNATI. JUNE 19, 1821

Dilecto Filio Eduardo Fenwick Fratrum Ordinis Praedicatorum Professori in novum Episcopum Cincinnatensis Ecclesiae electo

PIUS PP. VII.

Dilecte Fili Salutem et Apostolicam Benedictionem.

Inter multiplices, gravissimasque Apostolatus Nostri curas non exiguam tenet partem ea, quae Dioecesium per universum orbem distributarum respicit statum; siquidem supremæ potestatis iudicii quæ nostri est illas moderari, earumque limites constituere vel immutare, prout habita temporum ac circumstantiarum ratione, Fidelium utilitate conducere dignoscimus. Quum autem, sicut accepimus in Regionibus, quæ Kentucky in foederatis Americae Provinciis conterminæ sunt, ita Catholicorum numerus, Divina favente gratia, sit auctus, ut Bardensis Episcopus, ejus administrationi Terræ illæ commissæ fuerant, tum locorum distantia, tum operariorum paucitate, earum curam jam gerere nequeat; Nos de Venerabilium Fratrum Nostrorum S. R. E. Cardinalium negotiis Propagandæ Fidei praepositorum consilio, hujusmodi necessitatibus prospicere cupientes statuimus atque decrevimus, ut nova Episcopalis Ecclesia in Civitate Cincinnati, quæ totam Ohio provinciam complectatur, erigeretur, prout Auctoritate Apostolica, tenore præsentium, in novam Episcopalem Ecclesiam Cincinnatensem cum omnibus juribus et prærogativis juxta sacros canones ac facultatibus tum ordinariis, tum extraordinariis Episcopis pro tempore concedendis, quæ caeteris earundem Provinciarum Episcopis concedi solent, erigimus. Nos quoque ad prædictæ novæ Ecclesiæ sic

erectae provisionem celerem atque felicem, in qua nullus, praeter Nos, se intromittere potest, paterno ac sollicito studio intendentes, post deliberationem, quam de praeficiendo eidem novae Ecclesiae personam utilem ac fructuosam cum praedictis Venerabilibus Fratribus Nostris S. R. E. Cardinalibus negociis Propagandae Fidei praepositis habuimus diligentem, demum at Te, qui ex legitimo matrimonio procreatus, et in aetate etiam legitima constitutus existis cujusque apud Nos de vitae munditia, morumque honestate, deque pietate, studio, atque doctrina ac Christianae Religionis, et Catholicae Fidei zelo, ac spiritualium providentia, et temporalium circumspectione, fide digna testimonia perhibentur, oculos mentis Nostrae direximus, quibus omnibus debita ratione pensatis, Te a quibusvis excommunicationis, suspensionis et interdicti, aliisque ecclesiasticis sententiis, censuris at poenis a jure, vel ab homine quavis occasione, vel causa latis, ad effectum praesentium dumtaxat consequendum harum serie absolventes, et absolutum fore censentes, eandem novam Episcopalem Ecclesiam Cincinnatiensem de persona tua Nobis, et nominatis Cardinalibus ob tuorum exigentiam meritorum accepta, de eorumdem Fratrum consilio, auctoritate et tenore praefatis providemus, Teque illi in Episcopum cum facultatibus tum ordinariis tum extraordinariis, quae caeteris earumdem Provinciarum Episcopis concedi solent, praeficimus et Pastorem, curam, regimen et administrationem ipsius Ecclesiae Cincinnatiensis tibi in spiritualibus et temporalibus plenarie committendo, Teque pariter adjacentium Provinciarum Michigan, et Northwest administratorem in spiritualibus, cum iisdem facultatibus donec aliter per hanc S. Sedem provideatur, deputando; in Illo, qui dat gratiam et largitur dona, confisi, ut, dirigente Domino actus tuos, praedicta Ecclesia Cincinnatiensis, et administratio memorata earumdem Provinciarum, per tuae circumspectionis industriam et studium, utiliter et prospere dirigentur; grataque in ipsis spiritualibus et temporalibus incrementa suscipient. Jugum igitur Domini tuis impositum humeris prompta devotione animi accipiens, curam et administrationem praedictas ita studeas fideliter, prudenterque exercere, ut Ecclesia Cincinnatiensis gaudeat se provido gubernatori, et fructuoso administratori esse commissam, Tuque, praeter aeternae retributionis praemium, Nostrum quoque, et Sedis Apostolicae uberius exinde consequi merearis benedictionem et gratiam. Ceterum ad ea, quae in tuae cedere possunt commoditatis augmentum favorabiliter respicientes, Tibi, ut a quocumque, quem tu malueris, Catholico Antistite Sanctae Nostrae Sedis gratiam et communionem habente, accitis, et in hoc ei assistantibus duobus aliis Episcopis, vel quatenus hi commode reperiri non poterunt, duobus eorum loco Presbyteris saecularibus, seu cujuscumque Ordinis et Instituti Regularibus, similem praedictae hujus Sedis gratiam et communionem habentibus, munus consecrationis recipere libere et licite possis ac valeas, ac eidem Antistiti, ut receptis a te, prius Catholicae Fidei professione, juxta articulos pridem a Sancta Sede Nostra propositos, ac Nostro, et Romanae Ecclesiae nomina fidelitatis debitaе solito juramento, praedictum munus tibi Auctoritate Nostra impendere licite valeat, eadem Auctoritate Nostra plenam et liberam harum serie tribuimus facultatem. Volumus autem, et eadem Auctoritate praecipimus, atque decernimus, quod nisi receptis a Te per

dictum Antistitem juramento, et Professione Fidei hujusmodi, ipse Antistes Consecrationis munus tibi impendere, tuque illud suscipere praesumpseritis, idem Antistes a Pontificalis officii exercitio, et tam ipse, quam tu, a regimine, et administratione Ecclesiarum vestrarum suspensi sitis eo ipso. Non obstantibus Apostolicis, ac in Universalibus Provincialibusque et Synodalibus Conciliis editis generalibus, vel specialibus Constitutionibus et Ordinationibus caeterisque etiam speciali ac expressa mentione seu derogatione dignis contrariis quibuscumque.

Datum Romae apud Sanctam Mariam Majorem sub annulo Piscatoris die 19 Junii 1821 Pontificatus Nostri A^o 22^o.

Placet G. B. GEORGIUS (BARNABOS)

H. CARD. CONSALVIUS.

(Vatican, Secretary of State, Archives of the Secretary of Briefs, vol. 4670.)

V. BULL OF ERECTION OF THE ARCHDIOCESE OF CINCINNATI.

JULY 19, 1850

PIUS PP. IX.

Ad perpetuam rei memoriam. In Apostolicae Sedis fastigio, Deo sic volente, constitutis, deque Catholicae Religionis incremento sollicitis illud Nobis accidit perjucundum ut novas per Catholicum Orbem Metropolitanas Sedes pro re ac tempore constituamus. Jamvero quum Archiepiscopus Baltimorensis, et Episcopi ex Concilio VII Provinciali anno superiori habito Nobis supplicandum curaverint, ut pro aucto Catholicorum, et Episcoporum numero in foederatis Americae Septentrionalis Statibus Episcopalem Sedem Cincinnatensem in Archiepiscopalem erigamus, quae Suffraganeas habeat Episcopales Ecclesias Ludovicopolitanam, Detroitensem, Vincennensem, et Clevelandensem, Nos de consilio VV. FF. NN. S. R. E. Cardinalium Propagandae Fidei praepositorum porrectis hujusmodi precibus obsecrandum censuimus. Itaque motu proprio, certa scientia, ac matura deliberatione Nostra, deque Apostolicae Auctoritatis plenitudine praedictam Episcopalem Ecclesiam Cincinnatensem in Archiepiscopalem erigimus, et instituimus cum omnibus et singulis facultatibus, juribus, praerogativis, quae Sedium Archiepiscopalium propriae sunt. Eidem porro Ecclesiae Cincinnatensi in Archiepiscopalem sic erectae Suffraganeas esse volumus, ac decernimus Episcopales Sedes Ludovicopolitanam, Detroitensem, Vincennensem, et Clevelandensem praevia alterius cujusque vinculi Metropolitanici solutione, a quo vinculo dictas Episcopales Ecclesias Auctoritate Nostra Apostolica dissolvimus ac solutas declaramus. Porro hodierno Antistiti Cincinnatensi, ejusque in posterum Successoribus omnia et singula jura, facultates, privilegia concedimus, atque attribuimus, quae Metropolitanis Antistitis propria sunt. Decernentes has Litteras firmas, validas, et efficaces esse, et fore, suosque plenarios, et integros effectus sortiri ac obtinere, iisque ad quos spectat, et spectabit hoc, futurisque temporibus

lenissime suffragari, sicque in praemissis per quoscumque Sudices Ordinarios, et extraordinarios etiam S. R. E. Cardinales, sublata eis, et eorum cuilibet quavis aliter judicandi, et interpretandi facultate judicari ac definiri debere, ac irritum et inane quidquid secus super his a quoquam quavis Auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae Regula de jure quaesito non tollendo, et quatenus opus est, fel. rec. Benedicti XIV Praed^{is} Nostri super Div^e Mat.—aliisque Apostolicis, ac in Universalibus, Provincialibusque, et Synodalibus Conciliis editis generalibus, vel specialibus Constitutionibus, et Ordinationibus necnon legis foundationis dictae Ecclesiae Cincinnatiensis, etiam juramento, confirmatione Apostolica, vel alia quavis firmitate roboratis statutis, et consuetudinibus ceterisque contrariis quibuscumque. Datum Romae apud S. Petrum sub Annulo Piscatoris die XIX Julii Anno MDCCCL Pontificatus Nostri Anno Quinto.

(Seal)

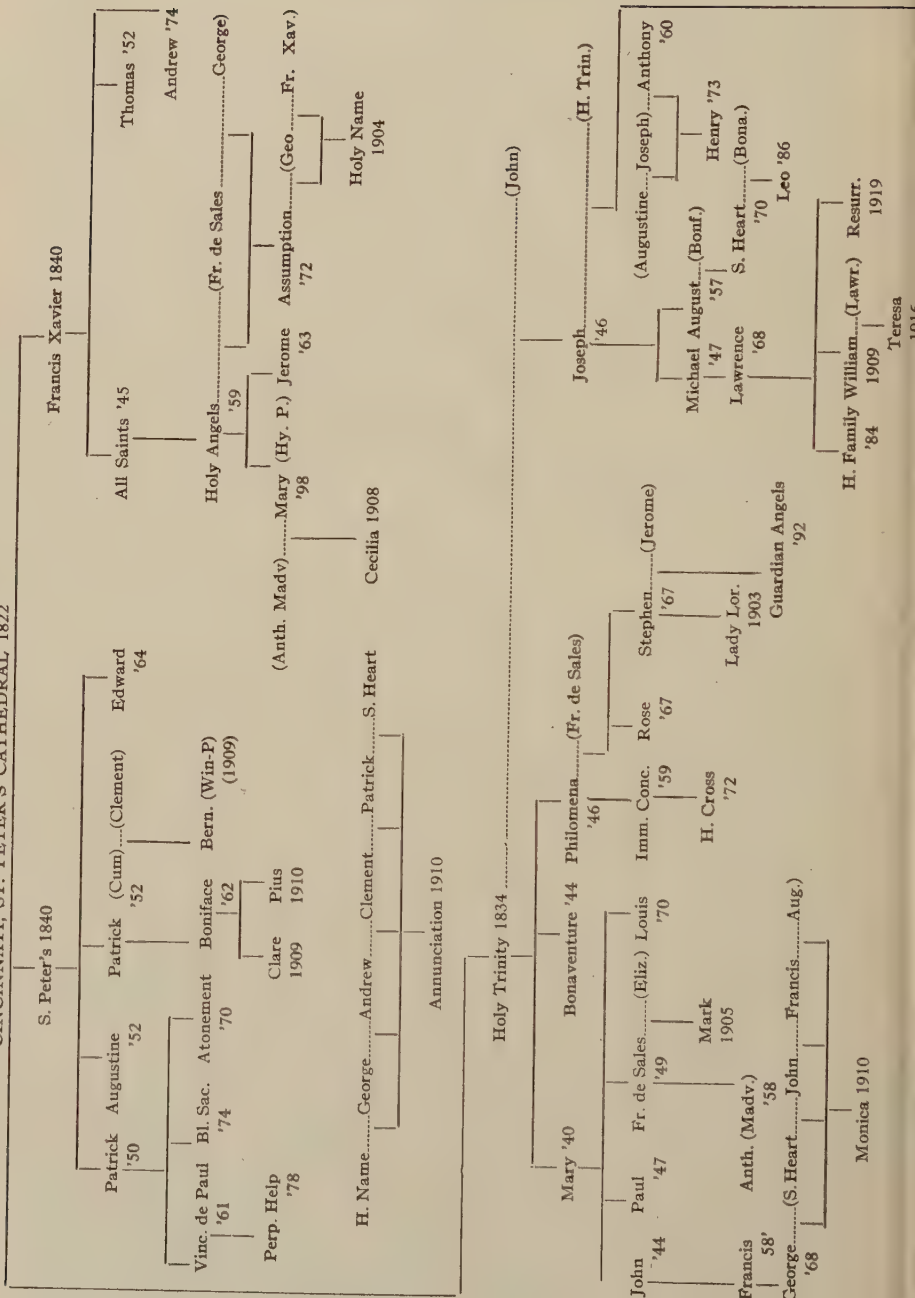
Pro Domino CARD^{LI} LAMBRUSCHINI
A. PICCHIONI, Substitutus

(Original in Notre Dame Archives).

VI. PARISHES OF CINCINNATI ARCHDIOCESE ACCORDING TO FILIATION

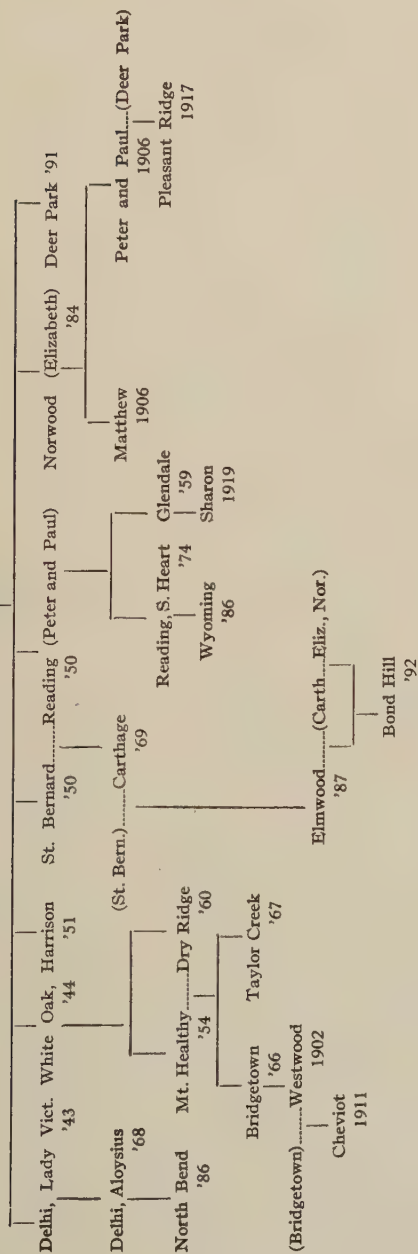
CINCINNATI, ST. PETER'S CATHEDRAL 1822

I



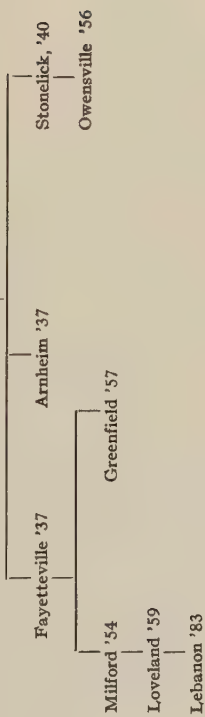
III

HAMILTON COUNTY
Cincinnati



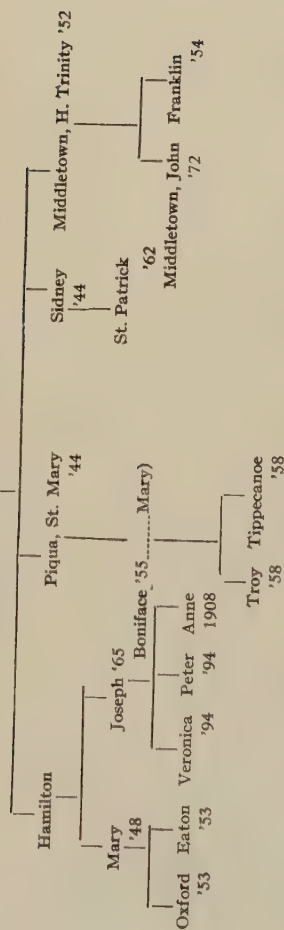
III

ST. MARTIN'S, BROWN COUNTY, 1830



IV

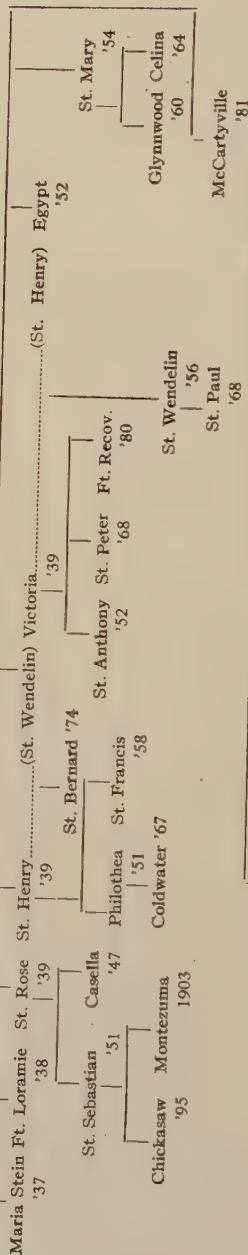
ST. STEPHEN'S, HAMILTON, OHIO 1831



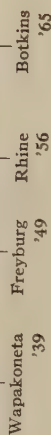
V

GLANDORF (Diocese of Toledo)

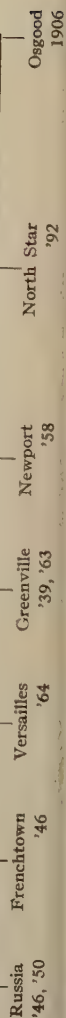
MINSTER '36

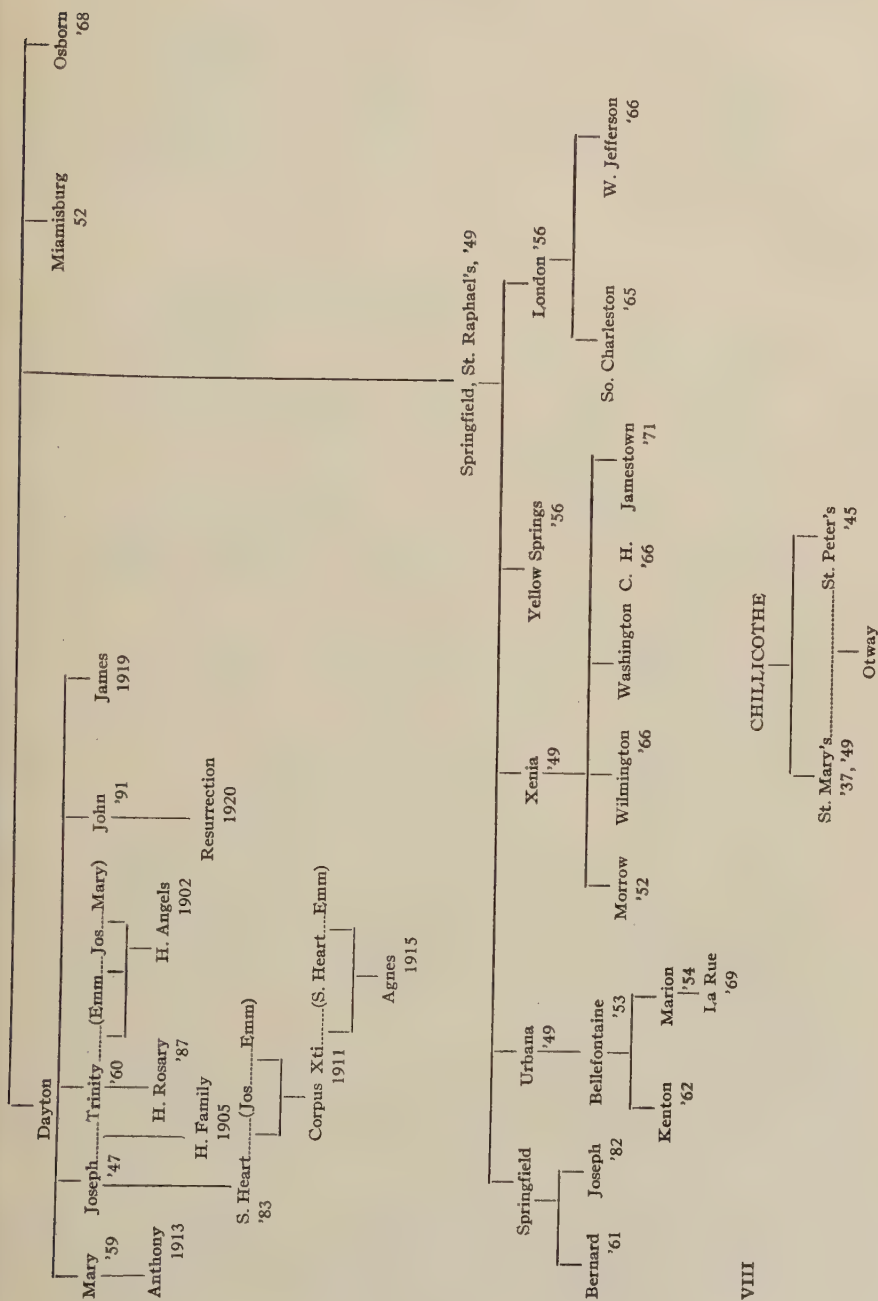


PETERSBURG '36



VI





VII. CHURCHES IN CINCINNATI ARCHDIOCESE WITH RESIDENT PASTORS, 1920

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
Cincinnati	Hamilton	St. Agnes	1892		May 6, 1894	A. C. Adelmann
Cincinnati	Hamilton	All Saints	1845. 1*		Nov. 9, 1845	J. T. O'Keefe
Cincinnati	Hamilton	St. Aloysius	2			
			1868. 1			A. Hemmersbach
Cincinnati	Hamilton	St. Andrew	2	May 27, 1888	Oct. 28, 1888	
			1874. 1	Sept. 20, 1874	April 18, 1875	F. J. Walsh
Cincinnati	Hamilton	St. Anne	2	April 15, 1917	April 11, 1920	
			1866. 1			H. J. Richter
			2		Oct. 26, 1873	
Cincinnati	Hamilton	Annunciation B. V. M.	3		Dec. 12, 1909	
Cincinnati	Hamilton	St. Anthony	1910		Nov. 6, 1910	J. M. Kelly
			1860. 1		Sept. 20, 1860	B. H. Franzer
Cincinnati	Hamilton	St. Anthony (Madis'ville)	2	Dec. 8, 1861	June 14, 1863	
			1858. 1		Oct. 9, 1859	J. A. Meyer
			2		Sept. 1874	
Cincinnati	Hamilton	Assumption B. V. M.	3	May 3, 1891	Oct. 4, 1891	
			1872. 1		July 25, 1874	W. C. Conway
Cincinnati	Hamilton	Atonement (Syrian)	2	Sept. 7, 1884	Aug. 16, 1885	
Cincinnati	Hamilton	St. Augustine	1910	Sept. 24, 1871	June 29, 1873	T. Dahdah
			1852. 1	Aug. 29, 1852	Oct. 16, 1853	J. S. Schopp
			2		Nov. 13, 1859	
Cincinnati	Hamilton	St. Bernard	1919		Sept. 19, 1920	M. M. Varley
Cincinnati	Hamilton	Bl. Sacrament	1874. 1	Aug. 23, 1874		W. P. Clark
			2	Sept. 13, 1891	May 8, 1892	

*The numerals 1, 2, 3, 4 indicate first, second, third or fourth church.

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
Cincinnati.	Hamilton.	St. Bonaventure.	1845. 1	Sept. 6, 1868.	 1869.	O. Lehmkuhle, O.F.M.
Cincinnati.	Hamilton.	St. Boniface.	 2	May 10, 1863.	Dec. 13, 1863.	G. X. Schmidt
Cincinnati.	Hamilton.	St. Catherine.	 1862.	Nov. 15, 1903.	Sept. 18, 1904.	J. A. Ticken
Cincinnati.	Hamilton.	St. Cecilia.	 1902.	 Oct. 11, 1908.	.....	T. J. Deasy
Cincinnati.	Hamilton.	St. Charles Borromeo	 1908. 1	Sept. 19, 1912.	Aug. 3, 1913.	.....
Cincinnati.	Hamilton.	St. Charles Borromeo	 2	Sept. 19, 1869.	July 24, 1870.	B. Dottman
Cincinnati.	Hamilton.	St. Clare.	 1869. 1	Oct. 15, 1893.	July 8, 1894.	.....
Cincinnati.	Hamilton.	St. Edward	 1909.	May 22, 1864.	Nov. 6, 1864.	C. M. Diener
Cincinnati.	Hamilton.	St. Francis of Assisi.	 1864.	Nov. 7, 1858. †	Dec. 18, 1859.	T. C. Bailey
Cincinnati.	Hamilton.	St. Francis de Sales.	 1858.	May 12, 1850.	Nov. 3, 1850.	E. Klein, O.F.M.
Cincinnati.	Hamilton.	St. Francis de Sales.	 1849. 1	June 30, 1878.	Dec. 21, 1879.	F. M. Lamping
Cincinnati.	Hamilton.	St. Francis Xavier	 2	.....	.....	.....
Cincinnati.	Hamilton.	St. Francis Xavier	{ 1819 } 1822 } 1	.....	..... 1822.	J. P. De Smedt, S.J.
Cincinnati.	Hamilton.	St. George.	 2	May 19, 1825.	Dec. 17, 1826.	.....
Cincinnati.	Hamilton.	St. George.	 3	Mar. 25, 1860.	Jan. 20, 1861.	.....
Cincinnati.	Hamilton.	St. George.	 4	.....	May 3, 1883.	.....
Cincinnati.	Hamilton.	St. George.	 1868. 1	July 5, 1868.	Nov. 15, 1868.	A. Brockhuis, O.F.M.
Cincinnati.	Hamilton.	St. George.	 2	Oct. 13, 1872.	June 28, 1874.	.....
Cincinnati.	Hamilton.	Guardian Angels.	 1892.	Nov. 13, 1892.	Aug. 20, 1893.	.....
Cincinnati.	Hamilton.	St. Henry.	 1873. 1	July 20, 1873.	Dec. 14, 1873.	F. Kessing
Cincinnati.	Hamilton.	St. Henry.	 2	Aug. 28, 1890.	July 16, 1893.	.....
Cincinnati.	Hamilton.	Holy Angels.	 1859. 1	May 1, 1859.	May 5, 1861.	E. A. Davis
Cincinnati.	Hamilton.	Holy Angels.	 2	Nov. 21, 1920.	.....	.....

†Solemnly consecrated.

Town	County	Name of Church	Congregation Organized	Cornerstone Laid	Church Dedicated	Resident Pastor
Cincinnati	Hamilton	Holy Cross	1873. 1		June 22, 1873	C. Brady, C.P.
Cincinnati	Hamilton	Holy Family	1883. 2	June 18, 1894	Aug. 25, 1895	
Cincinnati	Hamilton	Holy Name	1904	May 11, 1884	Aug. 24, 1884	F. A. Runnebaum
Cincinnati	Hamilton	Holy Trinity	1834. 1	April 15, 1834	Oct. 5, 1834	J. F. Hickey
Cincinnati	Hamilton	Immac. Concep. B. V. M.	1859. 2	April 24, 1853	Jan. 1, 1854	F. J. Schnuck
Cincinnati	Hamilton	St. Jerome	1853	Aug. 21, 1859	Dec. 9, 1860	P. Maerder, C.P.
Cincinnati	Hamilton	St. John Baptist	1844. 1	June 25, 1865	May 6, 1866	H. A. Westermann
Cincinnati	Hamilton	St. Joseph	1846. 1	Mar. 25, 1845	Nov. 1, 1845	J. Archinger, O.F.M.
Cincinnati	Hamilton	St. Joseph of Nazareth	1914	Sept. 6, 1846	Dec. 20, 1846	W. Scholl
Cincinnati	Hamilton	St. Lawrence	1868. 1	Mar. 19, 1848	Dec. 10, 1848	
Cincinnati	Hamilton		1840..	April 18, 1920	June 12, 1870	S. Pirron, O.F.M.
Cincinnati	Hamilton		1886. 1	Oct. 17, 1886	May 22, 1887	L. J. Nau
Cincinnati	Hamilton	St. Leo	1886. 1	Sept. 30, 1894	June 20, 1920	
Cincinnati	Hamilton	St. Louis	1869	Aug. 21, 1887	April 22, 1888	H. J. Lehman
Cincinnati	Hamilton	St. Mark	1904. 1	Aug. 14, 1903	Mar. 13, 1870	H. H. Buse
Cincinnati	Hamilton	St. Mary	1840..	April 29, 1906	Oct. 28, 1906	M. Hamburger, C.P.P.S.
Cincinnati	Hamilton		1840..	Nov. 29, 1914	June 4, 1916	
Cincinnati	Hamilton		1840..	Mar. 25, 1841	July 3, 1842	J. T. Duerstock

†Solemnly consecrated.

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
Cincinnati	Hamilton	St. Mary (Hyde Park)	1898..1	July 15, 1907	Nov. 22, 1903	P. J. Hynes
Cincinnati	Hamilton	St. Michael	1847..2	Aug. 1, 1847	Dec. 9, 1917	J. H. Schwartz
Cincinnati	Hamilton	St. Monica	1910..	June 16, 1912	June 4, 1848	C. W. Kuenle
Cincinnati	Hamilton	Nativity of Our Lord	1917..	Nov. 14, 1920	Nov. 10, 1912	J. H. Burke
Cincinnati	Hamilton	Our Lady of Loretto	1903..			F. J. Siefert
Cincinnati	Hamilton	Our Lady of Perpet. Help	1878..1	June 10, 1888	May 12, 1878	G. H. Geers
Cincinnati	Hamilton	St. Patrick	1852..1	Sept. 11, 1852	May 5, 1889	M. P. O'Brien
Cincinnati	Hamilton	St. Paul	1847..1	June 25, 1848	Jan. 30, 1853	1873 H. J. Pohlschneider
Cincinnati	Hamilton	St. Peter	1840..2	May 20, 1841	Jan. 20, 1850	Aug. 19, 1900
Cincinnati	Hamilton	St. Philomena	1846..	Aug. 23, 1846	Nov. 2, 1845	M. Mulvihill
Cincinnati	Hamilton	St. Pius	1910..	Aug. 3, 1919	May 21, 1848	C. J. Knipper
Cincinnati	Hamilton	Resurrection	1919..	Oct. 6, 1867	April 16, 1911	J. H. Berning
Cincinnati	Hamilton	St. Rose	1867..1	Oct. 6, 1867	Feb. 1, 1920	F. C. Grusenmeyer
Cincinnati	Hamilton	Sacred Heart (Camp Wash.)	1870..1	Aug. 28, 1870	May 21, 1869	J. S. Michalowski
Cincinnati	Hamilton	Sacred Heart (Italian)	1890..	Nov. 27, 1888	Nov. 25, 1894	L. A. Tieman
Cincinnati	Hamilton	St. Stanislaus	1872..	Oct. 2, 1892	Dec. 18, 1870	June, 1889
Cincinnati	Hamilton	St. Stephen (East End)	1867..	May 19, 1867	Aug. 27, 1893	J. B. Chiotti
Cincinnati	Hamilton	St. Teresa	1916..	Nov. 3, 1867	April 28, 1875	B. F. Strzelczok
Cincinnati	Hamilton	St. Vincent de Paul	1861..	Nov. 17, 1861	Dec. 24, 1916	G. H. Meyer
Cincinnati	Hamilton				Aug. 3, 1862	J. B. Mueller
Cincinnati	Hamilton					F. A. Varley

†Solemnly consecrated.

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
Dayton	Montgomery	Holy Angels	1902.. 1		Oct. 19, 1902	M. Neville
			2		Nov. 11, 1906	
Dayton	Montgomery	Holy Cross	1914			M. Cybulski
Dayton	Montgomery	Holy Family	1905	July 15, 1906	May 12, 1907	J. P. Downey
Dayton	Montgomery	Holy Name	1906	Oct. 6, 1907	May 9, 1909	C. Polichek
Dayton	Montgomery	Holy Rosary	1887.. 1	June 24, 1888	May 1889	J. B. Frohmiller
			2		Sept. 8, 1918	
Dayton	Montgomery	Holy Trinity	1860	Aug. 21, 1860	Aug. 15, 1861	J. H. Schengber
Dayton	Montgomery	St. James	1919			J. N. Kock
Dayton	Montgomery	St. John	1891.. 1		Jan. 15, 1894	G. J. Steinkamp
			2	Oct. 6, 1912	June 1, 1913	
Dayton	Montgomery	St. Joseph	1847.. 1	July 19, 1847	Jan. 14, 1849	J. P. Ward
			2		Mar. 19, 1911	
Dayton	Montgomery	St. Mary	1859.. 1	April 25, 1859	Aug. 15, 1860	B. J. Beckemeyer
			2	July 2, 1905	Nov. 18, 1906	
Dayton	Montgomery	Resurrection			Aug. 29, 1920	H. A. Stich
Dayton	Montgomery	Sacred Heart	1883	June 17, 1888	Nov. 10, 1895	C. A. Hickey
Deer Park	Hamilton	St. John	1891	Sept. 27, 1891	Oct. 23, 1892	J. J. Burwinkel
Delhi	Hamilton	Our Lady of Victory	1841.. 1			J. F. Sund
			2	July 10, 1853	Dec. 4, 1853	
			3	May 30, 1908	May 2, 1909	
Dry Ridge	Hamilton	St. John Baptist	1860.. 1	Sept. 2, 1860		H. H. Rechten
			2	April 18, 1915	Nov. 7, 1915	
Eaton	Preble	Visitation B. V. M.	1853	June 28, 1878	Aug. 24, 1879	J. M. Hyland
Egypt	Auglaize	St. Joseph	1852.. 1		Dec. 12, 1852	T. Meyer, C.P.P.S.
			2	May 1879	Dec. 1879	

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
Elmwood Place	Hamilton	St. Aloysius	1887. 1	May 13, 1888	Aug. 4, 1889	A. B. Overmann
Fayetteville	Brown	St. Patrick	1837. 2	Sept. 6, 1908	Sept. 15, 1918	A. B. Overmann
Fort Loramie	Shelby	St. Michael	1838. 1	Aug. 24, 1837	Oct. 3, 1841	J. G. Falls
			2		Aug. 16, 1852	A. Moeller
Fort Recovery	Mercer	Mary Help of Christians	1880. 1	Oct. 12, 1879	Oct. 2, 1881	
Franklin	Warren	St. Mary	1854. 1	1880	1880	P. J. Notheis, C.P.P.S.
Frenchtown	Darke	Holy Family	1845. 1	Sept. 1868	1902	N. Schneider
Freyburg	Auglaize	St. John Evangelist	1848. 2	Dec. 12, 1912	Oct. 26, 1913	F. X. Cotter
Glendale	Hamilton	St. Gabriel	1859. 1	Oct. 15, 1846	1846	J. L. Werneke
Glynnwood	Auglaize	St. Patrick	1860. 1	Nov. 13, 1849	Nov. 25, 1866	R. G. Connor
Greenfield	Highland	St. Benignus	1856. 1	July 10, 1859	Nov. 23, 1850	W. L. Makley
Greenville	Darke	St. Mary	1839 } 1863 }	May 26, 1906	May 27, 1907	F. B. Sieve
			2	May 20, 1883	April 27, 1884	
			1	Sept. 13, 1857	Dec. 26, 1858	
			2		1904	
			1	1839		J. A. Gnau
			2		Aug. 16, 1863	
Hamilton	Butler	St. Anne	1908. 3	June 30, 1901	Oct. 19, 1902	
Hamilton	Butler	St. Joseph	1865. 1	June 25, 1911	June 25, 1911	A. J. Van den Bosch
Hamilton	Butler	St. Mary	1847. 1	July 23, 1865	Sept. 15, 1867	G. J. Mayerhoefer
			2		July 23, 1848	L. L. Denning
			2		April 1860	

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
Hamilton	Butler	St. Peter	1893..	Oct. 14, 1894	June 23, 1895	F. B. Veil
Hamilton	Butler	St. Stephen	1831..1	Aug. 21, 1836	Aug. 21, 1836	A. Wilberding, O.F.M.
Hamilton	Butler	St. Veronica	1894..	Aug. 21, 1853	Oct. 21, 1855	
Harrison	Hamilton	St. John	1851..1	July 10, 1894	May 12, 1895	O. W. Gerhardt
			1851..2	Oct. 12, 1851		H. A. Eilermann
Hillsboro	Highland	St. Mary	1852..	Oct. 20, 1867		
Jamestown	Greene	St. Augustine	1871..		July 20, 1853	J. J. Malone
Kenton	Hardin	Immac. Concep. B. V. M.	1849..1			W. P. O'Connor
			1849..2	July 10, 1864	Dec. 9, 1866	H. J. Schumacher
La Rue	Marion	St. Joseph	1868..1		Sept. 20, 1869	J. J. Brinker
Lebanon	Warren	St. Francis de Sales	1883..		Jan. 21, 1875	
London	Madison	St. Patrick	1856..1	May 1883	Nov. 1883	J. E. Bartel
			1856..2	Sept. 17, 1865	Nov. 18, 1866	A. McNamara
			1856..3		†Mar. 24, 1888	
Loveland	Clermont	St. Columbanus	1859..1			
			1859..2	Oct. 9, 1892		M. T. Molloy
Maria Stein	Mercer	St. John	1837..1	1837 log.		J. O. Missler, C.P.P.S.
			1837..2	June 7, 1849	Oct. 13, 1850	
			1837..3	May 5, 1889	Nov. 17, 1891	
Marion	Marion	St. Mary	1854..		Oct. 22, 1865	J. M. Denning
Marysville	Union	Our Lady of Lourdes	1865		Sept. 20, 1866	J. T. Kelly
McCartysville	Shelby	Sacred Heart of Jesus	1881			E. C. Lehman

†Solemnly consecrated.

HISTORY OF THE

[APPENDIX

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
Miamisburg	Montgomery	Our Lady of Good Hope	1852. 1	June 6, 1880.	July 10, 1881	B. J. Roberts
Middletown	Butler	Holy Trinity	1853. 1	May 22, 1853.		
Middletown	Butler	St. John	1872. 2	Oct. 1898.	1899.	J. F. J. McNary
Milford	Clermont	St. Andrew	1855.	Aug. 25, 1872.		
Milford Center, Union		Sacred Heart	1899.			A. M. Gerdes
Minster	Auglaize	St. Augustine	1834. 1	log.	June 18, 1865.	E. J. Creager
Montezuma	Mercer	Our Lady of Guadalupe	1903. 1	July 16, 1847.	Nov. 11, 1849.	D. Powers
Mt. Healthy	Hamilton	Assumption B. V. M.	1854. 1	Mar. 29, 1905.	Oct. 9, 1905.	E. Grimm, C.P.P.S.
New Richmond	Clermont	St. Peter	1849. 1	Oct. 15, 1854.	Aug. 5, 1855.	G. F. Hartjens, C.P.P.S.
North Bend	Hamilton	St. Joseph	1885..	May 29, 1870.	Nov. 20, 1870.	
North Star	Darke	St. Louis	1892. 1	Nov. 10, 1850.	Nov. 10, 1850.	L. M. Redelberger
Norwood	Hamilton	St. Elizabeth	1884. 1	May 23, 1897.	May 23, 1897.	
				Sept. 19, 1886.	July 31, 1887.	F. A. Reardon
				May 24, 1912.	Sept. 6, 1914.	J. H. Revermann
				Oct. 3, 1886.		
Norwood	Hamilton	St. Matthew	1906. 1	Oct. 12, 1890.	Oct. 12, 1890.	F. Varelmann
				Sept. 8, 1901.	May 17, 1903.	
Norwood	Hamilton	SS. Peter and Paul	1906. 2	Nov. 3, 1906.		F. A. Gallagher
Osgood	Darke	St. Nicholas	1906.	1909. April	1910.	
Otway	Scioto	Our Lady of Lourdes	1868 } 1915 }	June 9, 1907.	July 21, 1907.	W. J. Egan
				Sept. 6, 1908.		L. M. Bergheger
				May 18, 1919.		H. J. Taske

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
Owensville	Clermont	St. Louis	1856. 1	Dec. 14, 1856	July 17, 1859	W. J. Anthony
Oxford	Butler	St. Mary	1852. 1	Aug. 7, 1920	Sept. 4, 1853	W. A. Conroy
			2	July 14, 1867	1868	
			3	Oct. 3, 1920		
Philothea	Mercer	Nativity B. V. M.	1851. 1	Aug. 15, 1868	Sept. 1853	J. Ueber, C.P.P.S.
			2	Aug. 15, 1868	June 10, 1871	
Piqua	Miami	St. Boniface	1855. 1	April 10, 1864	1855	A. C. Monter
			2	April 10, 1864	Nov. 26, 1865	
Piqua	Miami	St. Mary	1844. 1		Mar. 8, 1846	J. F. Cogan
			2		June 25, 1899	
Reading	Hamilton	Our Lady of Sacred Heart, 1874		Aug. 15, 1874	Oct. 12, 1875	J. P. McCloskey
Reading	Hamilton	SS. Peter and Paul	1850. 1		May 25, 1851	C. Wiederhold
			2		June 30, 1861	
Rhine	Shelby	St. Lawrence	1857. 1			B. J. Wellman
			2	Oct. 12, 1893	Aug. 26, 1894	
Ripley	Brown	St. Michael	1840. 1		June 19, 1842	T. Osterrieder, O.S.B.
			2		Jan. 8, 1865	
			3		June 26, 1890	
Russia	Shelby	St. Remy	1846. 1		Aug. 18, 1852	F. J. Kreuzkamp
			2		1868	
			3	Aug. 17, 1890		
St. Anthony	Mercer	St. Anthony	1852. 1			T. H. Brackmann, C.P.P.S.
			2			
St. Bernard	Hamilton	St. Clement	1850. 1	June 23, 1850	Nov. 23, 1851	F. S. Schaefer, O.F.M.
			2		1870	

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
St. Bernard	Mercer	St. Bernard	1874	Aug. 4, 1874	Oct. 24, 1875	D. A. W. Schweitzer, C.P.P.S.
St. Francis	Mercer	St. Francis	1858	April 22, 1860	Sept. 12, 1860	R. Mayer, C.P.P.S.
St. Henry	Mercer	St. Henry	1839	May 14, 1905	Sept. 30, 1906	
			2	1854	Dec. 3, 1855	S. Kunkler, C.P.P.S.
			3	1895	July 25, 1897	
St. Joseph	Mercer	St. Joseph	1839	May 20, 1845		L. Huber, C.P.P.S.
St. Martin	Brown	St. Martin	1830	1862	1863	
St. Mary	Auglaize	Holy Rosary	2	1831	April 29, 1866	T. A. Connell
St. Patrick	Shelby	St. Patrick	1862		Nov. 17, 1867	C. Beckemeyer
			2	1863		A. J. Kroum
			3	1874		
St. Paul	Mercer	St. Paul	1868	June 15, 1915	Oct. 1, 1916	N. Welsch, C.P.P.S.
St. Peter	Mercer	St. Peter	1858	June 1888	Mar. 1889	E. Hefe, C.P.P.S.
St. Rose	Mercer	St. Rose	1839	Oct. 6, 1858	Jan. 1, 1860	
			2	May 24, 1904	Oct. 8, 1905	
			2		Nov. 24, 1844	M. R. Schmaus, C.P.P.S.
			3	Aug. 15, 1852	Jan. 18, 1854	
St. Sebastian	Mercer	St. Sebastian	1852		Sept. 8, 1912	
			2		Jan. 20, 1853	J. M. Hare
			3	June 13, 1878	Oct. 10, 1879	
				Aug. 30, 1903	†Sept. 18, 1904	

†Solemnly consecrated.

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
St. Wendelin	Mercer	St. Wendelin	1856. 1		Oct. 20, 1856	F. Erasing, C.P.P.S.
Sharonville	Hamilton	St. James	1919. 2		Oct. 22, 1870	J. J. Conroy
Sidney	Shelby	Holy Angels	1845. 1	frame 1845		A. F. Fortmann
			2		Oct. 23, 1862	
			3		†May 15, 1892	
So. Charleston	Clarke	St. Charles Borromeo	1865	Aug. 26, 1866		W. A. Casey
Springfield	Clarke	St. Bernard	1861	Oct. 27, 1867	July 3, 1869	J. H. Metzdorf
Springfield	Clarke	St. Joseph	1882. 1		Nov. 4, 1883	M. J. Loney
			2	May 18, 1894	Oct. 17, 1897	
Springfield	Clarke	St. Raphael	1849. 1		Dec. 9, 1850	D. A. Buckley
			2	Sept. 25, 1892	July 17, 1898	
Stonelick	Clermont	St. Philomena	1839. 1		Oct. 11, 1840	L. Evers
			2		Oct. 30, 1870	
Taylor Creek	Hamilton	St. Bernard	1867. 3	Nov. 21, 1867	June 21, 1868	J. J. Rahrle
Tippecan'e City Miami		St. John Baptist	1858. 1		Sept. 28, 1862	J. F. Lampe
			2		1858	
Troy	Miami	St. Patrick	1858. 1		Sept. 28, 1862	A. J. Mentink
			2	May 28, 1916	Nov. 30, 1916	
Urbana	Champaign	Immac. Concep. B. V. M.	1852	May 26, 1853	June 1856	G. F. Hickey
Versailles	Darke	St. Denis	1864. 1		Oct. 9, 1864	H. H. Cortain
			2			
Wapakoneta	Auglaize	St. Joseph	1839. 1	log 1839	Nov. 26, 1840	J. Mayer, C.P.P.S.
			2		1853	
			3	May 22, 1910	Oct. 8, 1911	

†Solemnly consecrated.

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Resident Pastor
Wash'gton	C.H.Fayette	St. Coleman	1866. 1	May 29, 1866.		T. E. Fogarty
			2			
			3		1865.	
			4		1886.	
West Chester	Butler	St. John			Sept. 11, 1887.	F. A. Ratterman
West Jefferson	Madison	SS. Simon and Jude	1866.	May 19, 1867.	Nov. 1, 1869.	J. D. McGlinchy
White Oak	Hamilton	St. James	1844. 1	frame.	May 5, 1844.	H. Meyer
			2		Nov. 25, 1849.	
Wilmington	Clinton	St. Columbkille	1866. 1	June 24, 1866.	Oct. 5, 1870.	C. A. Ertel
			2	Aug. 27, 1916.	Sept. 30, 1917.	
Wynant	Shelby	SS. Peter and Paul	1856		Oct. 26, 1862.	C. G. Viel
Wyoming	Hamilton	St. James	1886.		Aug. 1887.	E. A. Ryan
Xenia	Greene	St. Bridget	1849. 1	June 13, 1852.	Oct. 31, 1852.	A. A. Burke
			2		Nov. 1, 1870.	
Yellow Springs	Greene	St. Paul	1856. 1	Aug. 15, 1856.	Aug. 7, 1864.	E. G. Depenbrock
			2		Sept. 27, 1908.	

VIII. MISSION CHURCHES IN CINCINNATI ARCHDIOCESE, 1920

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Attended From
Ada	Hardin	Our Lady of Lourdes				
Batavia	Clermont	Holy Trinity	1874.		Dec. 8, 1874.	La Rue
Blanchester	Clinton	Holy Name.	1906.		Oct. 16, 1910.	Stonelick
Bradford	Miami	Immac. Concep. B. V. M.	1853			St. Martin (Brown Co.)
Buena Vista	Scioto	St. Anne	1874.		Oct. 1874.	Tippecanoe City
Caledonia	Marion	St. Lawrence O'Toole			Sept. 20, 1869.	Ripley
						La Rue

Town	County	Name of Church	Congregation Organized	Church Cornerstone Laid	Church Dedicated	Attended From
Foster	Warren	St. John Evangelist.	1883.			West Chester
Frankfort	Ross	St. Joseph		1872.	1877.	Greenfield
Georgetown	Brown	Assumption B. V. M.	1902.	May 1, 1902.	Oct. 1, 1902.	Arnheim
Manchester	Adams	St. Mary				Ripley
McCullough	Scioto	St. Patrick				Otway
Mechanicsburg	Champaign	St. Michael	1874.		Nov. 25, 1886.	Marysville
Monroe	Butler	Seven Dolours	1883.			Lebanon
Morrow	Warren	St. Malachy	1852.	Aug. 14, 1853.	Nov. 5, 1884.	West Chester
New Paris	Preble	St. John	1870.			Eaton
New Vienna	Clinton	St. Michael	1874.		1876.	Greenfield
N. Lewisburg	Champaign	Immac. Concep. B. V. M.	1869.			Marysville
Plain City	Madison	St. Joseph				Milford Centre
Pond Creek	Scioto	Holy Trinity	1854.			Otway
St. Paris	Champaign	Sacred Heart	1881.	Sept. 1881.	Oct. 1882.	Tippecanoe City
Shandon	Butler	St. Aloysius	1869.			St. Francis Assisi, Cin.
Trenton	Butler	Holy Name.				St. Stephen, Hamilton
Vera Cruz	Brown	Holy Ghost.	1859.	Sept. 1881.	Nov. 12, 1865.	St. Martin
Waverly	Pike	St. Mary	1856.			Greenfield
Waynesville	Warren	St. Augustine				Jamestown
Woodstock	Champaign	St. Hulbert				Milford Centre

IX. STATIONS IN CINCINNATI ARCHDIOCESE, 1920

Town	County	Attended From
College Corner	Butler	Oxford
Dunkirk	Hardin	La Rue
Forest	Hardin	La Rue
Richwood	Union	La Rue
Somerville	Butler	Oxford

X. CHURCHES IN NORTHERN OHIO WITH RESIDENT
PASTORS, 1847*

Town	County	Name of Church	Congregation Organized
Canton	Stark	St. John Baptist	1823
Canton	Stark	St. Peter	1845
Cleveland	Cuyahoga	St. Mary	1835
Delphos	Allen	St. John Evangelist	1844
Doylestown	Wayne	St. Peter	1827
Dungannon	Columbiana	St. Paul	1817(?)
Glandorf	Putnam	St. John Baptist	1834
Louisville	Stark	St. Louis	1826
Massillon	Stark	St. Mary	1839
New Riegel	Seneca	St. Boniface	1833
Sandusky	Erie	Holy Angels	1834
Thompson	Seneca	St. Michael	1834
Toledo	Lucas	St. Francis de Sales	1841

*HOUCK, *The Church in Northern Ohio*, 1887.

XI. MISSION CHURCHES IN NORTHERN OHIO, 1847*

Town	County	Name of Church	Congregation Organized	Attended From
Abbeville	Medina	St. Mary	1840	Thompson
Akron	Summit	St. Vincent de Paul	1835	Doylestown
Avon	Lorain	Holy Trinity	1833	Cleveland and Thompson
Bismarck	Huron	St. Sebastian	1846	Thompson
Canal Fulton	Stark	SS. Philip and James	1825	Massillon
Defiance	Defiance	St. John Evangelist	1841	Toledo
E. Liverpool	Columbiana	St. Aloysius	1834	Dungannon
Fremont	Sandusky	St. Anne	1841	Toledo
French Creek	Lorain	St. Mary	1842	Thompson
Harrisburg	Stark	Sacred Heart of Jesus	1845	Louisville
LaPorte	Lorain	St. John of the Cross	1835	Cleveland
LaPrairie	Sandusky	St. Philomena	1841	Sandusky and Toledo
Liberty	Seneca	St. Andrew	1834	New Riegel
Liverpool	Medina	St. Martin	1842	Thompson
McCutchenville	Wyandot	Visitation B. V. M.	1830	New Riegel
Maumee	Lucas	St. Joseph	1838	Toledo
Navarre	Stark	St. Clement	1832	Canton and Massillon
New Bavaria	Henry	Sacred Heart of Jesus	1843	Toledo
New Berlin	Stark	St. Paul	1845	Canton
New Washington	Crawford	St. Bernard	1841	Thompson
Norwalk	Huron	St. Peter	1840	Sandusky
Petrysburg	Wood	St. Rose of Lima	1841	Sandusky
Peru	Huron	St. Alphonse	1829	Thompson

*HOUCK, *The Church in Northern Ohio*, 1887.

Town	County	Name of Church	Congregation Organized	Attended From
Providence	Lucas	St. Patrick	1838	Toledo
Randolph	Portage	St. Joseph	1832	Thompson and Canton
St. Stephen's Settlement	Seneca	St. Stephen	1842	Thompson
Sheffield	Lorain	St. Teresa	1842	Thompson
Shelby Settlement	Crawford	Sacred Heart of Jesus	1833	Thompson
Tiffin	Seneca	St. Joseph	1845	New Riegel
Tiffin	Seneca	St. Mary	1832	New Riegel

XII. STATIONS IN NORTHERN OHIO, 1847*

Town	County	Attended From
Archbold.....	Fulton	Toledo
Bucyrus.....	Crawford	Thompson
Cuyahoga Falls	Summit	Doylestown
Delaware Bend	Defiance	Toledo
Elyria	Lorain	Cleveland
Findlay	Hancock	New Riegel
Fostoria.....	Seneca	New Riegel
Hicksville	Defiance	Toledo
Junction	Paulding	Toledo
Lima	Allen	Delphos and Glandorf
Mansfield	Richland	Thompson
Marblehead	Erie	Sandusky
Marshallville (Bristol)	Wayne	Doylestown
Napoleon	Henry	Toledo
Oak Harbor	Ottawa	Toledo
Ottoville	Putnam	Glandorf
Painesville	Lake	Cleveland
Port Clinton	Ottawa	Sandusky
Ravenna	Portage	Cleveland and Doylestown
Six-Mile Woods	Lucas	Toledo
South Thompson	Geauga	Cleveland
Summitville	Columbiana	Dungannon
Toussaint	Ottawa	Sandusky
Vermillion	Erie	Cleveland
Wellsville	Columbiana	Dungannon
Woodville	Wood	Toledo
Wooster.....	Wayne	Massillon
Youngstown	Mahoning	Doylestown

XIII. CHURCHES IN SOUTHEASTERN OHIO WITH RESIDENT PASTORS, 1868†

Town	County	Name of Church	Congregation Organized
Bellaire	Belmont	St. John	1854
Bremen	Fairfield	Sacred Heart	1855
Canal Dover	Tuscarawas.....	St. Joseph (St. Peter).....	1840
Chapel Hill	Perry	St. Francis	1840
Circleville	Pickaway	St. Joseph	1848
Columbus	Franklin	Holy Cross	1837
Columbus	Franklin	St. Mary	1863

*HOUCK, *The Church in Northern Ohio*, 1887.†Diocese of Columbus, *The History of Fifty Years*, 1868-1918.

Town	County	Name of Church	Congregation Organized
Columbus	Franklin	St. Patrick	1851
Coshocton	Coshocton	St. George	1843
Delaware	Delaware	St. Mary	1838
Enoch	Noble	Immac. Con. B. V. M. ..	1853
Good Hope	Hocking	Our Lady Good Hope ..	1853
Jackson Township ..	Perry	St. Patrick	1827
Ironton	Lawrence	St. Joseph	1863
Ironton	Lawrence	St. Lawrence	1850
Lancaster	Fairfield	St. Mary	1819
Lick Run	Scioto	St. Peter	1851
Logan	Hocking	St. John	1840
Marietta	Washington	St. Mary	1838
Mt. Eaton	Holmes	St. Genevieve	1842
Mt. Vernon	Knox	St. Vincent de Paul ..	1842
Newark	Licking	St. Francis de Sales ..	1842
Pomeroy	Meigs	Sacred Heart	1848
Portsmouth	Scioto	Holy Redeemer	1853
Portsmouth	Scioto	Nativity	1842
Somerset	Perry	Holy Trinity	1825
Somerset	Perry	St. Joseph	1818
Steubenville	Jefferson	St. Peter	1830
Union Township	Washington	St. John	1852
Wilksville	Vinton	St. Mary	1847
Zaleski	Vinton	St. Sylvester	1864
Zanesville	Muskingum	St. Nicholas	1842
Zanesville	Muskingum	St. Thomas	1820

XIV. MISSION CHURCHES IN SOUTHEASTERN OHIO, 1868

Town	County	Name of Church	Congregation Organized	Attended From
Bolivar	Tuscarawas ..	St. Martin	1853 ..	Canal Dover
Chauncey	Athens	Seven Dolours B. V. M. ..	1842 ..	Logan
Danville	Knox	St. Luke	1824 ..	Mt. Vernon
Deavertown	Morgan	St. Barnabas	1824 ..	Chapel Hill
Dresden	Muskingum ..	St. Matthew	1843 ..	Coshocton
Fox Settlement	Washington ..	St. Patrick	1863 ..	Enoch
Gallipolis	Gallia	St. Louis	1790 ..	Pomeroy
Kilbuck	Coshocton	St. Elizabeth	1856 ..	Coshocton
Little Scioto	Scioto	St. John	1864 ..	Lick Run
Lodi	Carroll	St. Francis Xavier	1850 ..	Canal Dover
Marges	Carroll	Imm. Concep. B.V.M. ..	1834 ..	Canal Dover
Meigs Creek	Morgan	St. James	1840 ..	Marietta
Pond Creek	Scioto	Holy Trinity	1868 ..	Portsmouth
Stockport	Morgan	St. James	1855 ..	Marietta

Town	County	Name of Church	Congregation	
			Organized	Attended From
St. Dominic . . .	Guernsey . . .	St. Dominic	1824	Somerset
South Fork . . .	Perry	St. Pius	1864	Somerset
Wills Creek . . .	Coshocton . . .	St. Anne	1852	Coshocton

XV. STATIONS IN SOUTHEASTERN OHIO, 1868

Town	County	Attended From
Archer Settlement	Monroe	Enoch
Cardington	Morrow	Delaware
Doherty Settlement	Monroe	Enoch
Groveport	Franklin	Columbus
Hanging Rock	Lawrence	Ironton
Jackson	Jackson	Zaleski
Long Bottom	Meigs	Pomeroy
Monroe Furnace	Jackson	Lick Run
Mattingly Settlement	Washington	Columbus
Pine Grove	Lawrence	Ironton
Syracuse	Meigs	Pomeroy
Taylorville	Muskingum	Zanesville
Taylorstown	Franklin	Columbus
Worthington	Franklin	Columbus

XVI. PRIESTS OF CINCINNATI ARCHDIOCESE

Priests of Cincinnati Who Became Bishops

"It has been the constant aim of the First Pastor of this Diocese, dis-regarding the calculations and suggestions of economy, to endow it with learned and holy priests. How far he has succeeded may be seen in the numerous episcopal sees whose illustrious prelates have been selected from our clergy, and their many successors who continue to labor with us." (Extract from Appeal for seminary by Archbishop Purcell, May 10, 1863, in *Catholic Telegraph*, xxxii, p. 156, May 13, 1863.)

MOELLER, MOST REV. HENRY, D.D.; born at Cincinnati, Ohio, December 11, 1849; ordained June 10, 1876, at Rome; in the diocese since ordination; consecrated Bishop of Columbus August 25, 1900, at Cincinnati; promoted Archbishop of Areopolis and Coadjutor to Cincinnati, April 27, 1903; succeeded to Cincinnati, October 31, 1904.

ALEMANY, MOST REV. JOSEPH SADOE, O.P., D.D.; born at Vich, Spain, July 13, 1814; ordained March 27, 1837, at Viterbo, Italy; in the diocese since 1840; elected Bishop of Monterey, Cal., May 31, 1850; consecrated June 30, 1850, at Rome; promoted to Archbishop of San Francisco, July 23, 1853; died April 14, 1888, Valencia, Spain.

GRACE, MOST REV. THOMAS LANGDON, O.P., D.D.; born at Charleston, South Carolina, November 16, 1814; ordained December 21, 1839, at Rome; in the diocese since 1844; consecrated Bishop of St. Paul, July 24, 1859, at St. Louis, Mo.; promoted titular Archbishop of Sicenia, September 24, 1889; died February 22, 1897, at St. Paul, Minn.

HEISS, MOST REV. MICHAEL, D.D.; born at Phahldorf, Bavaria, April 12, 1818; ordained October 18, 1840, at Nymphenburg, Bavaria; in the diocese since 1844; consecrated Bishop of LaCrosse, Wis., September 6, 1868, at Milwaukee; preconised Archbishop of Adrianople, i.p.i., and Coadjutor of Milwaukee, March 14, 1880; became Archbishop of Milwaukee, September 7, 1881; died March 26, 1890, at LaCrosse, Wis.; buried at St. Francis Seminary, Wis.

HENNI, MOST REV. JOHN MARTIN, D.D.; born at Misanenga, parish of Obersaxen, Switzerland, June 15, 1805; ordained February 2, 1829, at Cincinnati; in the diocese since ordination; consecrated Bishop of Milwaukee, March 19, 1844, at Cincinnati, Ohio; promoted Archbishop of Milwaukee, June 3, 1875; died September 7, 1881, at Milwaukee; buried at Milwaukee, Wis.

LAMY, MOST REV. JOHN BAPTIST, D.D.; born at Lempdes, France, October 11, 1814; ordained December 22, 1838, at Clermont, France; in the diocese since 1839; consecrated Bishop of Agathon, i.p.i., and Vicar-Apostolic of New Mexico, November 24, 1850, at Cincinnati, Ohio; made Bishop of Sante Fe, July 29, 1853; promoted Archbishop of Sante Fe, 1875; died February 13, 1888, at Sante Fe.

WOOD, MOST REV. JAMES FREDERIC, D.D.; born at Philadelphia, Pa., April 27, 1813; ordained March 25, 1844, at Rome; in the diocese since ordination; consecrated Bishop of Antigone, i.p.i., and Coadjutor of Philadelphia, April 26, 1857, at Cincinnati; succeeded as Bishop of Philadelphia, January 5, 1860; promoted Archbishop, June 17, 1875; died June 20, 1883, at Philadelphia, Pa.

BARAGA, RT. REV. FREDERIC, D.D.; born at Dobernic, Illyria, June 29, 1797; ordained September 21, 1823, at Laibach; in the diocese since 1831; consecrated Bishop of Amyzonia, i.p.i., and Vicar-Apostolic of Upper Michigan, November 1, 1853, at Cincinnati, Ohio; made Bishop of Sault Ste. Marie, January 9, 1857; died January 19, 1868, at Marquette, Mich.; buried at Marquette, Mich.

BORGESE, RT. REV. CASPAR HENRY, D.D.; born at Adrup, Oldenburg, Germany, August 1, 1826; ordained December 10, 1848, at Cincinnati; in the diocese since ordination; consecrated Bishop of Calydon, i.p.i., and administrator of Detroit, April 24, 1870, at Cincinnati; became Bishop of Detroit, December 27, 1871; died May 3, 1890, at Kalamazoo, Mich.

BYRNE, RT. REV. THOMAS SEBASTIAN, D.D.; born at Hamilton, Ohio, July 29, 1841; ordained May 22, 1869, at Cincinnati; in the diocese since ordination; consecrated Bishop of Nashville, July 25, 1894, at Nashville.

CARRELL, RT. REV. GEORGE ALOYSIUS, D.D.; born at Philadelphia, Pa., June 13, 1803; ordained December 20, 1827, at Philadelphia; in the diocese since 1847; entered the Society of Jesus, August 19, 1835; conse-

crated Bishop of Covington, November 1, 1853, at Cincinnati; died September 25, 1868, at Covington, Ky.; buried at Covington, Ky., (St. Mary Cemetery).

DURIER, RR. REV. ANTHONY, D.D.; born at St. Bonnet Desquarts, Loire, France, August 8, 1832; ordained October 28, 1856, at Cincinnati; in the diocese since ordination; consecrated Bishop of Natchitoches, La., May 19, 1885, at New Orleans; died February 28, 1904, at New Orleans, La.

DWENGER, RT. REV. JOSEPH GREGORY, C.P.P.S., D.D.; born at Maria Stein, Ohio, September 7, 1837; ordained September 4, 1859, at Cincinnati; in the diocese since ordination; consecrated Bishop of Fort Wayne, Ind., April 14, 1872, at Cincinnati; died January 23, 1893, at Fort Wayne, Ind.; buried at Fort Wayne, Ind.

FITZGERALD, RT. REV. EDWARD, D.D.; born at Limerick, Ireland, October 26, 1833; ordained August 22, 1857, at Cincinnati; in the diocese since ordination; consecrated Bishop of Little Rock, Arkansas, February 3, 1867, at Columbus, Ohio; died February 21, 1907, at Hot Springs, Ark.; buried at Little Rock, Ark.

GILMOUR, RT. REV. RICHARD, D.D.; born at Glasgow, Scotland, September 28, 1824; ordained August 30, 1852, at Cincinnati; in the diocese since ordination; consecrated Bishop of Cleveland, April 14, 1872, at Cincinnati; died April 13, 1891, at St. Augustine, Florida; buried at Cleveland, Ohio.

DE GOESBRIAND, RT. REV. LOUIS M.J., D.D.; born at St. Urbain, Finisterre, France, August 4, 1816; ordained July 13, 1840, at Paris; in the diocese since 1840; consecrated Bishop of Burlington, Vermont, October 30, 1853, at New York; died November 3, 1899, at Burlington, Vt.

HYNES, RT. REV. JOHN THOMAS, O.P., D.D.; born in Ireland; ordained in 1822; in the diocese since 1822; appointed titular Bishop of Leros and Zephallonia in 1838; appointed Vicar-Apostolic of British Guiana, in 1843; died February, 1869.

JUNCKER, RT. REV. HENRY DAMIAN, D.D.; born at Fenetrangle, Lorraine, August 22, 1809; ordained March 16, 1834, at Cincinnati; in the diocese since ordination; consecrated Bishop of Alton, April 26, 1857, at Cincinnati, Ohio; died October 2, 1868, at Alton, Ill.; buried at Alton, Ill.

LUERS, RT. REV. JOHN HENRY, D.D.; born at Luetten, Oldenburg, Germany, September 29, 1819; ordained November 11, 1846, at Cincinnati, Ohio; in the diocese since ordination; consecrated Bishop of Fort Wayne, January 10, 1858, at Cincinnati, Ohio; died June 29, 1871, at Cleveland, Ohio; buried at Fort Wayne, Ind.

MACHEBEUF, RT. REV. JOSEPH PROJECTUS, D.D.; born at Riom, France, August 11, 1812; ordained December 21, 1836, at Clermont; in the diocese since 1839; consecrated Bishop of Epiphania, i.p.i., and Vicar-Apostolic of Colorado and Utah, August 16, 1868, at Cincinnati, Ohio; promoted Bishop of Denver in 1887; died July 10, 1889, at Denver, Col.; buried at Denver, Col.

MILES, RT. REV. RICHARD PIUS, O.P., D.D.; born in Prince George County, Maryland, May 17, 1791; ordained September 15, 1860, at St.

Rose, Ky.; in the diocese since 1828; consecrated Bishop of Nashville, September 16, 1838, at St. Rose, Ky.; died February 21, 1860, at Nashville; buried at Nashville, Tenn.

NEUMANN, RT. REV. JOHN NEPOMUCENE, C.S.S.R., D.D.; born at Prachatitz, Bohemia, March 28, 1811; ordained June 25, 1836, at New York City; in the diocese since 1841; entered the C.S.S.R. January 16, 1842; consecrated Bishop of Philadelphia, March 28, 1852, at Baltimore; died January 5, 1860, at Philadelphia; buried at Philadelphia; pronounced Venerable December 15, 1896.

QUINLAN, RT. REV. JOHN, D.D.; born at Cloyne, County Cork, Ireland, October 19, 1826; ordained August 30, 1852, at Cincinnati; in the diocese since ordination; consecrated Bishop of Mobile, December 4, 1859, at New Orleans, La.; died March 9, 1883.

RAPPE, RT. REV. LOUIS AMADEUS, D.D.; born at Andrehem, Pas de Calais, St. Omer, France, February 2, 1801; ordained March 14, 1829, at Arras; in the diocese since 1840; consecrated Bishop of Cleveland, October 10, 1847, at Cincinnati; died September 7, 1877, at St. Albans, Vermont; buried at Cleveland, Ohio.

RÉSÉ, RT. REV. FREDERIC, D.D.; born at Vienenburg, Germany, February 6, 1791; ordained 1822, at Rome; in the diocese since 1824; consecrated Bishop of Detroit, October 6, 1833, at Cincinnati; died December 30, 1871, at Hildesheim, Germany; buried at Hildesheim, Germany.

RICHTER, RT. REV. HENRY JOSEPH, D.D.; born at Neuenkirchen, Germany, April 9, 1838; ordained June 10, 1865, at Rome; in the diocese since ordination; consecrated Bishop of Grand Rapids, April 22, 1883, at Grand Rapids; died December 26, 1916, at Grand Rapids, Mich.; buried at Lima, Ohio.

ROSECRANS, RT. REV. SYLVESTER HORTON, D.D.; born at Homer, Ohio, February 5, 1827; ordained June 5, 1853, at Rome; in the diocese since ordination; consecrated titular Bishop of Pompeiopolis and auxiliary to Cincinnati, March 25, 1862, at Cincinnati; transferred to Columbus, May 3, 1868; died October 31, 1878, at Columbus, Ohio; buried at Columbus, Ohio.

TOEBBE, RT. REV. AUGUST MARY, D.D.; born at Meppen, Hanover, Germany, January 15, 1829; ordained September 14, 1854, at Cincinnati; in the diocese since ordination; consecrated Bishop of Covington, January 9, 1870, at Cincinnati; died May 2, 1884, at Covington, Ky.; buried at Covington, Ky.

WHELAN, RT. REV. JAMES, O.P., D.D.; born at Kilkenny, Ireland, June 8, 1823; ordained August 2, 1843, at Somerset, Ohio; in the diocese since ordination; consecrated Bishop of Marcopolis and Coadjutor to Nashville, May 8, 1859, at St. Louis; succeeded to the see of Nashville, February 21, 1860; died February 18, 1878, Zanesville, Ohio.

YOUNG, RT. REV. JOSUE MOODY MARIE, D.D.; born at Shapleigh, Maine, October 29, 1808; ordained March 10, 1838, at Cincinnati; in the diocese since ordination; consecrated Bishop of Erie, Pa., April 23, 1854, at Cincinnati; died September 18, 1866, at Erie, Pa.; buried at Erie, Pa.

A. DIOCESAN

1. DECEASED

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Ahern, Michael M.	Cincinnati.	Aug. 18, 1840.	May 30, 1863.	Ordination	Sept. 9, 1910.	
Ahrens, Gerhard H.	Cincinnati.	July 26, 1841.	Sept. 22, 1866.	Ordination	Mar. 25, 1884, Columbus, O.	St. Jos. Cem., Cin.
Albreneck, John C. H.	Germany.	Jan. 17, 1830.	May 21, 1853.	Ordination	Feb. 25, 1902, Cincinnati.	St. Jos. (G)* Cem., Cin.
Anderson, Henry.	Ireland.	June 6, 1840.	June 6, 1864.	1868.	Aug. 1, 1905, Dayton	St. Jos. Cem., Cin.
Andres, Francis Mary	Germany.		Dec. 20, 1862.	Ordination		
Ascheberg, George H.	Germany.	April 16, 1836.	Nov. 11, 1864.	Ordination	July 7, 1865, Cincinnati.	
Backhaus, Gerhard	Germany.	Aug. 29, 1859.	1870.			
Badin, Francis V. (I)	France.	Aug. 2, 1784.	April 6, 1822.	Ordination	May 1, 1851, Combleux, France.	Combleux, France
Badin, Stephen T.	France.	July 17, 1768.	May 25, 1793.	1830.	April 19, 1853, Cincinnati.	Notre Dame, Ind.
Barrett, William	Ireland.	May 9, 1829.	Feb. 24, 1853.	Ordination	July 18, 1858, Cincinnati.	Cincinnati
Barry, William James.	Cincinnati.	Oct. 13, 1834.	June 6, 1857.	Ordination	April 20, 1863, Cincinnati.	Cincinnati
Bartels, Francis		1803.		1836.	Aug. 25, 1839, New Orleans.	
Baumstark, Anthony A.	Covington.	Jan. 6, 1874.	June 20, 1902.	Ordination	April 7, 1905, Cincinnati.	St. Jos. (G) Cem., Cin.
Beckman, Adolph J.	Cincinnati.	Dec. 30, 1884.	Sept. 24, 1910.	Ordination	Feb. 21, 1919, Cincinnati.	St. Jos. (G) Cem., Cin.
Beiter, Ferdinand	Germany.	Dec. 30, 1824.	Aug. 10, 1853.	1861.	Aug. 5, 1896, Dayton	Soldier's Home, Dayton
Bender, Damian M. F.	Germany.	1831.	Oct. 21, 1854.	Ordination	April 24, 1914, Denver, Col.	St. John Cem., St. Bern.
Berard, Charles	France.	Oct. 19, 1821.	Oct. 31, 1847.	1867.		
Berding, Clement	Reading, O.	Feb. 5, 1853.	Dec. 18, 1875.	Ordination	Jan. 31, 1913, Dayton	St. Mary Cem., St. Bern.
Berger, August.	Germany.	1822.	Nov. 19, 1848.	1849	Oct. 1, 1865, Germantown, Ill.	
Berman, Anthony	Austria.	Jan. 16, 1827.	July 25, 1850.	1859.	April 11, 1882, Niederemsiedel, Austria.	
Bigelow, William T.	Lancaster, O.	1842.	April 1, 1865.	Ordination	Jan., 1872, Steubenville, O.	Steubenville, Ohio
Bigot, William V.	France.	Dec. 4, 1838.	May 22, 1864.	1874.	Nov. 15, 1908, Dayton	Fort Loramie, Ohio
Blake, Thomas	Ireland.		April 13, 1851.	Ordination	July 24, 1886, Xenia, Ohio	Xenia, Ohio
Boecker, Henry	Germany.	July 12, 1827.	April 17, 1858.	Ordination	Jan. 18, 1875, Aviston, Ill.	Aviston, Ill.
Boehm, Herman	Germany.	1818.	1850.	1863	Aug. 30, 1880, Pendleton, N. Y.	Pendleton, N. Y.
Boehne, George	Germany.	1799.	1831.	1841.	Sept. 20, 1860, Fort Jennings	Fort Jennings, Ohio

*(G) denotes German cemetery.

(I) First priest ordained in Cincinnati.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Boers, Henry	Germany	Aug. 17, 1832	Dec. 20, 1862	1872	Jan. 29, 1902	Lincoln, Ill.
Boheme, Ghislens J.	Belgium	1803	Jan. 20, 1833	Ordination	June 27, 1862	Ashland, Va.
Bonner, John H. M.	Cincinnati	Oct. 3, 1843	Dec. 21, 1867	Ordination	Mar. 16, 1903	Urbana, O.
Borgess, Otto Henry	Germany	Jan. 14, 1806	Sept. 24, 1831	1845	Jan. 11, 1876	Steinerberg, Switzerland
Boulger, Thomas J.	Ireland	Oct. 31, 1824	June 3, 1847	Ordination	July 12, 1896	Cincinnati
Bourton, Alcide N.	France	Aug. 11, 1850	May 22, 1875	1877	Dec. 2, 1896	Menominee, Mich.
Bowe, John J.	Ireland	June 1, 1840	Dec. 1, 1861	1877	Nov. 1, 1902	Menominee, Mich.
Brassac, Hercules	France	1836	Dec. 19, 1868	Ordination	Dec. 7, 1908	Fayetteville, O.
Bredeick, John O.	Germany	Jan. 23, 1789	1822	Nov. 1, 1818	1839	
Brent, Julius	England	Feb. 24, 1827	June 14, 1851	Ordination	Aug. 5, 1858	Delphos, Ohio
Bric, Jeremias	Ireland	1834	1874		July 17, 1889	Ballyshannon, Ireland
Broenner, Frederick	Germany	1800	1825	1847	Dec. 29, 1849	St. Rose, Ohio
Broering, Richard	Germany	April 3, 1833	July 14, 1862	1862	Jan. 29, 1888	Cincinnati
Brown, Algernon A.	England	April, 1848	May 25, 1872	Ordination	April 8, 1878	New York City
Brown, Michael B.	Beckmantown, N.Y.	May 20, 1840	June 10, 1867	1883	Sept. 19, 1888	St. Jos. (C) Cem., Cin.
Bruegge, John E. F.	Cincinnati	July 12, 1851	May 30, 1874	Ordination	April 24, 1920	Cincinnati
Bruenemann, Joseph	Holland	April 30, 1822	Jan. 5, 1845	1848	Sept. 15, 1875	Brooklyn
Bruening, G. Bernard	Germany	Aug. 3, 1811	May 20, 1837	1857		
Brunner, John F.	Cincinnati	Oct. 12, 1849	May 30, 1874	Ordination	Sept. 18, 1915	Greenville, Ohio
Brunner, John W.	Germany	Jan. 14, 1824	June 14, 1851	Ordination	June 19, 1872	Columbus
Burns, James A. J.	Ireland	June 29, 1844	April 6, 1872	Ordination	Mar. 28, 1905	Cincinnati
Burwinkel, John H.	Cincinnati	April 28, 1851	Sept. 23, 1876	Ordination	Dec. 28, 1907	Norwood, Ohio
Busch, Gustave	Germany	1809	1832	1848	July 12, 1849	Covington, Ky.
Bussmann, Joseph	Germany	April 26, 1851	July 27, 1884	Ordination	Oct. 4, 1910	Cincinnati
Butler, Thomas Roach	Dublin, Penn.	April 21, 1803	Oct. 2, 1831	1840	Feb. 9, 1869	Covington, Ky.
Byrne, Michael A.	Ireland	1817	Nov. 9, 1845	Ordination	Aug. 22, 1850	Cincinnati
Cahill, James P.	Ireland	1817	Dec. 22, 1844	Ordination	Sept. 29, 1862	New York City
Callaghan, James F.	Trenton, N. J.	Mar. 28, 1839	May 30, 1863	Ordination	Dec. 12, 1899	New York City
Carabin, Peter	France	1807	1830	Ordination	Aug. 1, 1873	Cleveland
Carey, James M.	Ireland	Jan. 6, 1856	Jan. 18, 1879	Ordination	Sept. 13, 1893	Carthage, O.
Carey, William Mary	Ireland	1839	April 27, 1862	Ordination	Mar. 23, 1881	Cleveland
Cartuyvels, Louis	Belgium	April 20, 1811	May 25, 1839	1855	July 5, 1874	Chicago, Ill.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Cheyamol, William	France	April 11, 1811	Dec. 23, 1837	1839	July 17, 1883, St. Martin's, Brown Co., Ohio	St. Martin's, Brown Co., Urbana, Ohio
Cleary, Edward T.	Urbana, O.	April 22, 1879	June 15, 1904	Ordination	July 10, 1916, Mt. Clemens, Mich.	St. Martin's, Brown Co., Urbana, Ohio
Clicteur, John Baptist	Belgium		Feb. 2, 1829	Ordination	Sept. 18, 1829, Cincinnati	
Coll, Kilian	Spain	1832	April 14, 1861	1874		
Collins, Edward T.	Philadelphia, Pa.	Feb. 26, 1802	July 2, 1832	Ordination	Aug. 26, 1865, Cincinnati	Cincinnati, Ohio
Conlan, James	Ireland	Aug. 22, 1801	Sept. 20, 1834	Ordination	Mar. 5, 1875, Cleveland	Cleveland, Ohio
Conlan, James V.	Ireland	Sept. 27, 1820	Sept. 5, 1847	Ordination	Mar. 15, 1883, Cleveland	Cleveland, Ohio
Conway, Cornelius J.	Westborough, O.	Oct. 3, 1862	June 21, 1893	Ordination	July 28, 1920, Cincinnati	Cincinnati, Ohio
Conway, John M.	Ireland		Dec. 17, 1864	Ordination	Aug. 1, 1896, Livermore, Cal.	London, Ohio
Conway, Thomas A.	Cincinnati	1853	Dec. 18, 1875	Ordination	July 12, 1881, Kankakee, Ill.	Cincinnati, Ohio
Coppinger, Thomas J. J.	Ireland		Oct. 21, 1854	Ordination	Nov. 18, 1867, Skibbereen, Ireland	
Corcoran, Eugene P.	Dayton, Ohio	Mar. 26, 1832	June 5, 1857	Ordination	Dec. 29, 1866, Cincinnati	St. Jos. Cem., Cin.
Cotter, John O.	Bellefontaine, Ohio	June 4, 1872	June 19, 1898	Ordination	July 28, 1910, Chillicothe	Chillicothe, Ohio
Coveney, John	Cork, Ireland	1813	1862		Nov. 8, 1869, Bellefontaine	Bellefontaine, Ohio
Crowley, Denis V.	Ireland	Sept. 7, 1843	June 3, 1871	Ordination	Feb. 28, 1891, Vineland, N. J.	Vineland, N. J.
Crowley, James J.	England	April 15, 1849	June 21, 1872	1883	Jan. 30, 1913, Piqua, O.	Piqua, Ohio
Cunningham, John J.	Albany, N. Y.	April 21, 1850	June 10, 1876	Ordination	Jan. 11, 1912, Wyoming, O.	St. Jos. Cem., Cin.
Cusack, Patrick H.	Ireland	June 24, 1841	June 11, 1870	Ordination	June 1, 1903, Dayton, Ohio	Dayton, Ohio
Daly, Cornelius	Ireland		Mar. 3, 1844	Ordination	Jan. 24, 1876, Fayetteville, O.	
Daly, Patrick J. T.	Ireland	1830	Mar. 17, 1866	Ordination	Nov. 3, 1870, Bellaire, O.	
Daly, William	Ireland	June, 1841	June, 1870	Ordination	April 20, 1900, Cincinnati	Cincinnati, Ohio
D'Arco, Januarius M.	Italy	May 24, 1818	Dec. 18, 1841	1845	June 1, 1899, Liberty, Ind.	
D'Arcy, Louis F.	France		April 2, 1851	1861	France	
Deiters, William	Germany	Sept. 26, 1810	Oct. 24, 1833	1850	July 5, 1899, Chicago, Ill.	
Delacroix, Peter Cyril	France	June 1, 1817	June 3, 1847	Ordination	Dec. 7, 1893, Baton Rouge, La.	
Deloughery, Denis A.			Jan. 20, 1833	Ordination		
Denny, Joseph G.	Altoona, Pa.	Aug. 14, 1867	June 19, 1895	Ordination	Jan. 5, 1911, Cincinnati	Cincinnati, Ohio
Desilles, Louis J. H.	Belgium	July 14, 1795	Nov. 9, 1821	1832	Sept. 26, 1837, South Bend	South Bend, Ind.
Deselaers, Peter M.	Germany	June 15, 1813	Aug. 10, 1838	1849	June 18, 1897, Cincinnati	Cincinnati, Ohio
De Vilas, Vincent	Austria	1824	1850		Sept. 5, 1868	
Dexter, Alfred D.	Frankfort, O.	May 18, 1850	Sept. 23, 1876	Ordination	April 20, 1915, South Charleston, O.	Chillicothe, Ohio
Dickhaus, John B. F.	Cincinnati	Aug. 21, 1851	Sept. 22, 1878	Ordination	Sept. 21, 1915, S. Sebastian, O.	St. Jos. Cem., Cin.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Didier, Felix Francis.	Russia, Ohio	Aug. 24, 1884.	April 28, 1909.	Ordination	Sept. 24, 1910, Dayton, O.	
Dillon, John	Ireland	1807	Sept. 20, 1834.	Ordination	Oct. 16, 1836, Cleveland, O.	Cleveland, Ohio
Doherty, Charles A. E.	Cadiz, Ohio	Mar. 27, 1844.	June 6, 1868.	Ordination	Jan. 1, 1900, Hartwell, O.	St. Jos. Cem., Cin.
Dougherty, John Julius	Ireland	Nov. 20, 1817.	April 23, 1843.	Ordination	April 7, 1896, Honesdale, Pa.	Honesdale, Pa.
Domagalski, Constantine	Poland	April 23, 1837.	June 10, 1865.	1887		
Doyle, Robert F.	Ireland	June 9, 1838.	June 9, 1868.	Ordination	July 11, 1892, Cincinnati.	St. Jos. Cem., Cin.
Drufner, Albert E.	Dayton, Ohio	Feb. 6, 1859.	Aug. 22, 1882.	Ordination	July 21, 1912, Cincinnati.	St. Jos. Cem., Cin.
Duffy, John M.	Patterson, N. J.	Mar., 1830.	Oct. 27, 1856.	Ordination	June 4, 1865, Circleville, O.	Stebenville, Ohio
Dutton, Francis X. C.	Utica, N. Y.	Sept. 15, 1839.	May 30, 1863.	Ordination	Jan. 2, 1907, Cincinnati.	Cincinnati, Ohio
Egger, Gebhard	Switzerland	July 31, 1831.	Mar. 23, 1862.	1866	Mar. 8, 1884, Gonten, Switzerland	
Eilerman, Nicholas	Germany	Dec. 24, 1839.	Dec. 21, 1872.	Ordination	June 24, 1893, Botkins, O.	Botkins, Ohio
Elekmann, John B.	Germany	Oct. 14, 1817.	May 29, 1847.	1850	Oct. 15, 1885, Cincinnati.	St. Mary Cem., St. Bern.
Engbers, Bernard H.	Germany	Oct. 11, 1845.	Feb. 9, 1868.	Ordination	Sept. 24, 1895, Cincinnati.	St. Jos. (C) Cem., Cin.
Eppink, Magnus	Germany	Mar. 20, 1842.	Sept. 8, 1865.	Ordination	Aug. 19, 1884, Zanesville, O.	Zanesville, Ohio
Evers, Bernard	Germany	1840	Aug. 6, 1864.	Ordination	May 13, 1865, Lancaster, O.	Lancaster, Ohio
Fabian, Andrew	France	Mar. 28, 1828.	Dec. 17, 1853.	1874	Nov., 1910, Sennheim, Alsace	
Farrell, Timothy O.	Ireland	Nov. 14, 1816.	Dec. 22, 1844.	Ordination	Feb. 16, 1876, Red Hook Point, N. Y.	
Fas, Nicholas J. V.	Germany		May 22, 1869.	Ordination		
Feehey, Bernard	Ireland	Sept. 8, 1844.	Sept. 15, 1867.	1892	Sept. 7, 1919, Raheela, French Park, Ireland	Raheela, French Park, Ire.
Fehlings, Henry	Germany	April 7, 1823.	June 11, 1854.	1861	Dec. 30, 1888, Utica, N. Y.	Utica, N. Y.
Feldhaus, Arnold M.	Germany		May 22, 1869.	Ordination	July 20, 1876, Bridgetown, O.	
Feldman, John Mary	Dayton, Ohio	Mar. 28, 1851.	May 30, 1874.	Ordination	Jan. 27, 1918, Cincinnati.	St. Jos. Cem., Cin.
Ferneding, Herman J. C.	Germany	Dec. 12, 1835.	Mar. 19, 1859.	Ordination	Feb. 23, 1895, Cincinnati	St. John Cem., St. Bern.
Ferneding, Joseph	Germany	Feb. 18, 1802.	July 25, 1833.	1842	Feb. 1, 1872, Cincinnati	St. John Cem., St. Bern.
Finnerty, Roderick A.	Clay City, Ill.	Mar. 14, 1857.	Aug. 27, 1882.	Ordination	Dec. 10, 1893, Cincinnati	St. Jos. Cem., Cin.
Finotti, Joseph M.	Italy	Sept. 21, 1818.	Aug. 21, 1847.	1876	Jan. 11, 1879, Central City, Col.	
Fischer, Augustus J.	Germany	June 28, 1848.	June 7, 1873.	Ordination	Jan. 4, 1919, Dayton, O.	Springfield, Ohio
Fitzgerald, Joseph.	Ireland	Jan. 7, 1836.	July 7, 1860.	Ordination	Jan. 11, 1879	
Fogarty, William J.	Springfield, O.	Jan. 16, 1871.	June 19, 1894.	Ordination	June 13, 1896, Washington, D. C.	Springfield, Ohio
Foley, Patrick	Ireland	1793	1821	1848	Ireland	
Foley, Philip	Ireland	Feb. 17, 1813.	Mar. 3, 1844.	Ordination	May 1, 1857, St. Louis, Mo.	Toledo, Ohio
Forde, Michael			Nov. 21, 1851.	Ordination		

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Franz, John G.	Germany	Feb. 7, 1861	May 31, 1890	Ordination	Jan. 14, 1919, Dayton, O.	Calvary Cem., Dayton
French, Christian	Germany	Aug. 27, 1827	Oct. 24, 1863	Ordination	Aug. 4, 1899, Hartwell, O.	St. Jos. (C) Cem., Cin.
Freygang, Joseph E.	Germany		Dec. 2, 1836	1840		
Fuchs, Bernard F.	Germany	July 19, 1825	Dec. 2, 1848	1856	Oct. 8, 1863, Klaasville, Ind.	Klaasville, Ind.
Furlong, Jonathan	Ireland	1801		1851	Mar. 5, 1857, Diocese of Albany, N. Y.	
Gacon, Claude	France	Sept. 17, 1798	May 24, 1823	1839	June 2, 1865, St. Martin's, Brown Co.	
Gallagher, John T.	Springfield, O.	Oct. 7, 1873	June 21, 1901	Ordination	Nov. 5, 1918, Dayton, O.	St. Martin's, Brown Co.
Gallinger, Joseph	Germany	Mar. 1, 1801	Aug. 20, 1827	1842	Feb. 12, 1886, Chieming, bei Traunstein, Upper Bavaria, Ger.	Springfield, Ohio
Gangloff, Raymond A.	France	1821-1822		1849	June 9, 1864, Cincinnati	Piqua, Ohio
Ganilh, Anthony	France		1818	1822	France	
Gavienzel, Leo Louis			Jan. 25, 1848	Ordination		
Gels, John B. M.	Germany	Mar. 17, 1824	April 17, 1858	Ordination		
Germaine, Joseph B.	France			1891		
Gerst, Caspar A.	Wheeling, W. Va.		Oct. 15, 1861	Ordination	Sept. 18, 1893, Villefranche, France	
Geyer, Peter	Dayton, Ohio	April 11, 1846	April 16, 1870	Ordination	June 25, 1873, Ripley, O.	Calvary Cem., Dayton, O.
Gillet, Louis	Belgium	Jan. 12, 1813	Mar. 10, 1838	1849	Nov. 14, 1892, France	
Glass, George J. E.	Portsmouth, O.	1840	Nov. 21, 1865	Ordination	Mar. 26, 1870, Cincinnati	
Goebbels, Joseph J.	Germany	Sept. 1, 1816	Feb. 25, 1859	1864	Oct. 12, 1885, Covington, Ky.	St. Jos. Cem., Cin.
Goetz, Francis Joseph	Alsace	Dec. 14, 1828	Aug. 15, 1855	1855	Aug. 26, 1900, Dayton, O.	Calvary Cem., Dayton, O.
Gottwalles, Walter F.	Louisville, Ky.	Sept. 13, 1874	June 17, 1898	1906	May 17, 1907, Cincinnati	
Grace, Gerald C.	Ireland	May 24, 1848	June 8, 1873	1873	July 15, 1891, Castle-Lloyd, Oola, Ire.	Templebredin, Ire.
Grandeler, Christopher		c. 1788-89	1821-1822	1848	Mar. 20, 1863, Philadelphia, Pa.	Philadelphia, Pa.
Grennan, William	Ireland	1821		1874	Jan. 4, 1888, Buenos Aires, Argentina	
Gritcius, Joseph	Lithuania	June 19, 1868	June 8, 1895	1915	Dec. 12, 1917, Sioux City, Ia.	Buenos Aires, Argentina
Grogan, Austin A.		1813		1845	Feb. 19, 1859, Urbana, O.	Sioux City, Ia.
Hahne, Charles Henry	Dayton, O.	July 2, 1858	May 24, 1883	Ordination	Nov. 5, 1910, Dayton, O.	Dayton, Ohio
Hahne, Charles J. M.	Germany	Mar. 12, 1833	May 30, 1863	Ordination	May 28, 1911, Dayton, O.	Dayton, Ohio
Hahne, John F. A.	Schleswig	April 15, 1850	Dec. 22, 1848	1851	Feb. 21, 1882, Dayton, O.	Dayton, Ohio
Halley, William J.	Ireland	Nov. 14, 1837	July 7, 1860	Ordination	Nov. 8, 1885, Cincinnati	Dayton, Ohio
Hallinan, Daniel M.	Ireland		May 9, 1842	Ordination	Aug. 16, 1850, Dayton, O.	St. Jos. Cem., Cin.
Hallinan, Michael M.	Ireland	July 6, 1827	June 14, 1851	1851	Dec. 12, 1887, Little Rock, Ark.	Hamilton, Ohio
						Little Rock, Ark.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Hammer, Clement	Bohemia	Nov. 7, 1809	July 15, 1833	1840	1879, Prague	
Hatala, Aloysius	Hungary	Oct. 11, 1817	July 26, 1843	1855	June 2, 1867, Kolpach, Hungary	
Hawe, William T.	Ireland	1847	Sept. 19, 1868	Ordination	Jan. 28, 1882, Baltimore, Md.	
Hayes, Michael	Ireland	May 11, 1830	Oct. 5, 1874	1887	April 7, 1890, Hot Springs, Ark.	Middletown, Ohio
Hazelard, Richard W.	England		Dec. 19, 1868	1872	1891, Canada	
Hechinger, Anthony	Austria	1833	June 26, 1858	1859	Jan. 4, 1906, Lockport, N. Y.	Richmond Hill, N. Y.
Hecht, Edward	France	Oct. 2, 1836	Dec. 17, 1859	1869	Jan. 9, 1888, Cincinnati	Cincinnati, Ohio
Heimo, Joseph A.	Switzerland	July 16, 1816	Sept. 23, 1843	1863	April 13, 1869, Glenmont, O.	Glenmont, Ohio
Hemsteger, John B.	Germany	Sept. 23, 1827	Mar. 12, 1854	Ordination	Oct. 18, 1878, Columbus, O.	Columbus, Ohio
Hengehold, Bernard	Germany	1819		1847	July 15, 1873, Reading, O.	Cincinnati, Ohio
Hergenroether, Cons.	Germany	Feb. 19, 1832	Sept. 18, 1858	1860		
Herzog, Henry	Germany		July 14, 1833	1839	1852, Minster, O.	
Hickey, Michael S.	Cincinnati	Mar. 7, 1859	Dec. 23, 1883	Ordination	Oct., 1863, Switzerland	
Higgins, Martin A.	Cincinnati	May 25, 1876	June 20, 1902	Ordination	Jan. 14, 1921, Cincinnati	St. Jos. Cem., Cin.
Hobigand, Theodore M.	France	Oct. 12, 1823	May 17, 1848	1853	Sept. 24, 1916, Cincinnati	Cincinnati, Ohio
Hector, Isaac J.	Crossroads, Jackson Co., O.	Nov. 6, 1857	Dec. 23, 1883	Ordination	Dec. 18, 1900, Xenia, O.	St. Jos. Cem., Cin.
Hoernschemeyer, Henry	Cincinnati	Aug. 27, 1856	July 11, 1879	Ordination	July 19, 1888, Cincinnati	
Holthaus, John Henry	Cincinnati	April 29, 1857	Dec. 24, 1885	Ordination	Feb. 22, 1913, Hamilton, O.	Hamilton, Ohio
Homan, John Augustine	Cincinnati	Nov. 29, 1849	1873	Ordination	Feb. 25, 1917, Cincinnati	
Hone, Charles Francis		Feb. 22, 1823	Aug. 29, 1858	1863	June 1, 1878, Hamilton, O.	Hamilton, Ohio
Horstmann, William J.	Germany	1778	1803		Feb. 21, 1843, Glandorf, O.	Glandorf, Ohio
Howard, Maurice	Ireland	Jan. 4, 1813	Oct. 23, 1842	Ordination	Feb. 25, 1887, Keokuk, Iowa	St. Francis Cem., Keokuk
Jacobs, Henry	Germany	May 21, 1841	Sept. 8, 1865	Ordination	April 15, 1880, Manitowoc, Wis.	
Jacomet, John B.	Switzerland	June 17, 1811	May 11, 1843	1844	Sept. 3, 1895, Carthage, O.	Carthage, Ohio
Jaquet, John Mary	France	Aug. 20, 1817	Dec. 21, 1845	1855	Oct. 24, 1896, Calveston, Tex.	Calvary Cem., Galveston
Jamison, Francis B.		1800	Sept. 6 (7) 1829	1835	Oct. 15, 1838, Cape Girardeau, Mo.	
Johanning, Herman	Germany	Nov. 29, 1835	June 8, 1862	Ordination	Aug. 24, 1896, Cincinnati	St. Mary Cem., St. Bern.
Juettling, John Henry	Germany			1868	Jan. 22, 1886, Salem, S. Dakota	Salem, S. Dakota
Kalenberg, John F.	Germany	Aug. 26, 1839	May 30, 1863	Ordination	Mar. 25, 1893, Miamisburg, O.	Miamisburg, Ohio
Karel, Francis Peter	Bohemia	Mar. 25, 1822	Aug. 1, 1847	1858	1891, Yonkers N. Y.	
Karge, Francis	Germany	1810	Oct. 4, 1834	1852	April 23, 1875, Cincinnati	Delhi

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Kayser, John Baptist L.	France	May 8, 1845	Dec. 25, 1868	1873	Sept. 11, 1903, Rahway, N. J.	Rahway, New Jersey
Kearney, James F.	Cumberland, Md.	1820	Dec. 22, 1844	Ordination	Feb. 10, 1878, Urbana, O.	Urbana, Ohio
Kelly, David J.	Ireland	1820	May 21, 1853	Ordination	Sept. 29, 1867, Dayton	Calvary Cem., Dayton, O.
Kelly, Michael Joseph	England	Jan. 8, 1869	June 19, 1894	Ordination	Nov. 13, 1904, Washington C. H., O.	Washington C. H., O.
Kelly, Nicholas J.	Brown Co., O.	Aug. 31, 1851	Dec. 18, 1886	Ordination	July 23, 1910, Mt. Clemens, Mich.	St. Jos. Cem., Cin.
Kemper, Patrick	Ireland	1793		1829	Oct. 7, 1858, Diocese of Detroit	
Kennedy, Charles S.	Germany	July 6, 1851	June 28, 1878	Ordination	Dec. 27, 1913, Dayton, O.	Dayton, Ohio
Kennedy, Francis M.	Sabina, O.	Sept. 15, 1883	June 16, 1909	Ordination	Feb. 19, 1911, Springfield, O.	Washington C. H., O.
Kennedy, John J.	Ireland	June 24, 1849	June 7, 1873	Ordination	April 24, 1901, Cincinnati	St. Jos. Cem., Cin.
Kennedy, Michael	Ireland	Sept. 26, 1827	July 1, 1852	1855	Jan. 13, 1864, Cincinnati	Sandusky, Ohio
Klawitter, Lawrence M.	Germany	April 29, 1841	May 22, 1869	Ordination	Sept. 14, 1885, Cincinnati	St. Jos. (G) Cem., Cin.
Klene (or Klein), J. F.	Germany	Nov. 13, 1853	Aug. 3, 1879	1880	Feb. 22, 1881, Cincinnati	St. Jos. (G) Cem., Cin.
Klostermann, Joseph	Germany	Feb. 10, 1856	Dec. 24, 1882	Ordination	Oct. 10, 1909, Cincinnati	St. Jos. (G) Cem., Cin.
Klueber, Damian J.	Germany	Dec. 20, 1837	July 7, 1860	Ordination	Feb. 21, 1883, Caldwell, O.	St. Jos. (G) Cem., Cin.
Knipper, Francis J.	Cincinnati		July 26, 1894	Ordination	Oct. 28, 1920, Denver, Col.	Pittsburgh, Pa.
Koering, Henry	Germany	Feb. 22, 1822	Mar. 24, 1855	1861	April 19, 1896, Cincinnati	
Kohmescher, John C. A.	Cincinnati	Aug. 22, 1860	July 28, 1889	Ordination	Aug. 16, 1912, Cincinnati	St. Jos. (G) Cem., Cin.
Kraemer, John Christian	Germany	May 25, 1819	June 4, 1844	1847	Jan. 1, 1884, Cincinnati	
Kress, John Dominic	Wheeling, W. Va.	Mar. 3, 1837	Aug. 6, 1864	Ordination	Nov. 18, 1916, Cincinnati	St. Jos. (G) Cem., Cin.
Kroeger, Peter	Germany	Sept. 28, 1809	Sept. 24, 1836	1849	Jan. 16, 1861, Cincinnati	
Kues, Henry Gerard	Germany	Feb. 3, 1861	June 19, 1894	Ordination	Nov. 5, 1918, Cincinnati	St. Bernard, Ohio
Kuhlmann, Jerome H.	Cincinnati	Oct. 29, 1845	July 3, 1875	Ordination	Dec. 28, 1889, Cincinnati	St. Jos. Cem., Cin.
Kuehr, Ferdinand	Germany	Aug. 25, 1806	Aug. 10, 1830	1837	Nov. 20, 1870, Covington, Ky.	St. Jos. (G) Cem., Cin.
Kuhr, Gerhard Henry	Germany	Dec. 24, 1807	Aug. 17, 1835	1850	July 18, 1878, Cincinnati	
Kundig, Martin	Switzerland	Nov. 16, 1805	Feb. 2, 1829	Ordination	Mar. 6, 1879, Milwaukee, Wis.	St. Jos. (G) Cem., Cin.
Kup, John B.	Germany	Dec. 1, 1869	July 26, 1905	Ordination	Oct. 13, 1820, Dearborn, Mich.	St. Jos. (G) Cem., Cin.
Lange, Henry	Germany	Dec. 1, 1869	Feb. 24, 1853	Ordination	Feb. 9, 1864, Lancaster, O.	
Lawrence, Robert J.		1828	July 12, 1848	1850		
Letner, Anthony	Austria	July 25, 1825	Oct. 13, 1850	1874	Aug., 1886, New Berlin, Wis.	
Leopold, Paul	Germany	Aug. 2, 1837	June 1, 1862	1872	Feb. 17, 1885, Cincinnati	
Le Page, John Josue	Canada	April 13, 1841	Feb. 7, 1869	1885	Mar. 20, 1894, Cincinnati	St. Bernard, Ohio
Lieb, Edward Francis	Austria	Sept. 23, 1802	Sept. 17, 1830	1851	April 1, 1889, Chillicothe, O.	St. Jos. Cem., Cin.
						Chillicothe, Ohio

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Limbeck, Herman G.	Germany.	Jan. 24, 1871.	June 21, 1901.	Ordination	Nov. 13, 1917, Cincinnati.	St. Jos. Cem., Cin.
Luebberman, Boniface	Cincinnati.	Nov. 8, 1852.	May 28, 1877.	1889.	May 9, 1910, Dayton, O.	Evanville, Ind.
Luhr, John Henry	Germany.	April 21, 1808.	Sept. 21, 1831.	1844.	Oct. 2, 1872, Mt. Healthy, O.	Mt. Pleasant, Ohio
Lutz, Joseph	Germany.	Nov. 26, 1851.	Sept. 23, 1876.	Ordination	Jan. 31, 1910, Dayton, O.	Calvary Cem., Dayton, O.
McAleer, Michael	Ireland	Mar. 4, 1811.	Nov. 23, 1837.	Ordination	Feb. 22, 1881, New York City.	
McCaffrey, James	Ireland		April 22, 1838.	Ordination	Sept. 12, 1849, Wheeling, W. Va.	Carthage, Ohio
McCallleon, Charles	Ireland	Aug. 13, 1815.	Feb. 24, 1842.	Ordination	Nov. 8, 1892, Hartwell, O.	
McGann, Michael	Ireland		Nov. 20, 1837.	Ordination	Ireland	
McLaughlin, Peter	Ireland	1805	1840.	Ordination	Mar. 12, 1861, Bath, Maine	Portland, Maine
McMahon, Abraham	Ireland	1789		1851.	Nov. 18, 1862, Notre Dame, Ind.	St. Jos. Cem., Cin.
McMahon, John T.	Nicholas Co., Ky.	Mar. 15, 1868.	June 21, 1893.	Ordination	Dec. 3, 1901, Cincinnati.	
McMahon, Philip (Peter)	Ireland	1826.	Nov., 1855.	1857.		
McNamee, Joseph	Ireland		April 8, 1839.	Ordination	Mar. 28, 1853, Pawtucket, R. I.	Pawtucket, R. I.
McNerthany, Edward T.	Washington, D. C.	Aug. 31, 1826.	April 9, 1859.	1880.		
McSweeney, John E.	Ireland		Sept. 22, 1866.	Ordination		
McSweeney, John F.	Ireland	1849.		1852.		
Mackey, Denis Mary	Ireland	April 18, 1841.	May 15, 1875.	Ordination	Oct. 6, 1889, Reading, O.	Reading, Ohio
Mackey, John M.	Ireland	Feb. 1, 1836.	June 14, 1862.	1868.	Jan. 15, 1908, Cincinnati.	St. Jos. Cem., Cin.
MacLeod, Xavier M. D.	New York City	Nov. 17, 1822.	Oct. 15, 1861.	Ordination	June 30, 1865, Cincinnati.	St. Jos. Cem., Cin.
Magvney, Hugh L.	Jackson, Mich.	Nov. 15, 1845.	May 15, 1875.	1899.	May 2, 1908, Cincinnati.	St. Jos. Cem., Cin.
Mallon, Francis C.			Dec. 22, 1866.	Ordination	Oct. 23, 1883, Cincinnati.	
Marshall, Francis X.		1793.	c. 1824-1825.	Ordination	Aug. 6, 1861, Philadelphia	Philadelphia, Pa.
Masquelet, Francis M.	France.			1837.	France.	
Mayrose, Herman H.	Germany	1834.	Sept. 22, 1866.	Ordination	July 25, 1898, Columbus, O.	
Mazeaud, Anthony M. J.	Belgium		Dec. 20, 1859.	Ordination		
Mazuret, Peter Patrick	Rouse's Point, N. Y.	1834.	Mar. 15, 1863.	1877.	May 28, 1904, Eureka Springs, Ark.	Fort Smith, Ark.
Meagher, James	Ireland		1836-1837.	1851.	Aug. 6, 1860, Mendota, Ill.	Mendota, Ill.
Menge, Bernard J. M.	Germany	Aug. 28, 1831.	April 17, 1858.	Ordination	Nov. 21, 1897, Cincinnati.	Calvary Cem., Cincinnati
Menge, John Joseph	Germany	July 12, 1829.	Oct. 21, 1854.	Ordination	April 27, 1875, Cincinnati.	Cincinnati, Ohio
Menge, Lawrence E.	Cincinnati.	Nov. 22, 1876.	June 21, 1900.	Ordination	Oct. 2, 1900, Cincinnati.	Calvary Cem., Cincinnati
Menke, John Henry	Cincinnati.	May 29, 1852.	July 3, 1875.	Ordination	Nov. 12, 1897, St. Louis, Mo.	St. Bernard, Ohio
Menke, William A.	Anglaize Co., Ohio	Sept. 15, 1845.	Mar. 25, 1871.	Ordination	Sept. 22, 1873, Cincinnati.	St. Jos. (C) Cem., Cin.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Mertian, Mary J.	France.	Dec. 26, 1829.	May 21, 1853.	1873.	April 11, 1917, McCullough Settlement, Ohio	McCullough Cem., Ohio
Messmer, Francis X.	France.	June 28, 1840.	Dec. 19, 1863.	1879.	Feb. 24, 1907, Delhi, O.	Delhi, Ohio
Meyer, Edward	Cincinnati.	June 14, 1883.	June 19, 1908.	Ordination	Oct. 13, 1914, Glynwood, O.	St. Bernard, Ohio
Meyer, John F. A.	Germany	April 12, 1834.	Dec. 22, 1866.	Ordination	Jan. 18, 1907, Cincinnati.	St. Jos. (G) Cem., Cin.
Meyer, Julius.	Germany	Nov. 6, 1869.	May 20, 1900.	Ordination	Nov. 15, 1911, Denver, Col.	St. Jos. Cem., Cin.
Meyer, Mary Anthony	Switzerland	Feb. 21, 1817.	Sept. 8, 1843.	1844.	Covington, Ky.	
Miettinger, Gustave	Germany	1812.		1863.	Aug. 18, 1869, New Holstein, Wis.	New Holstein, Wis.
Molloy, James J.	Ireland	Oct. 13, 1844.	Nov. 30, 1867.	1882.	Dec. 29, 1902, Glynwood, O.	St. Mary's, Ohio
Monahan, James	Ireland	Dec. 8, 1822.	Nov. 19, 1848.	1855.	Sept. 6, 1884, Niles, O.	Cleveland, Ohio
Montgomery, Stephen H.	Maryland	1790.	1816.	1834.	Feb., 1855, New Orleans, La.	
Moore, James A.	Norwalk, O.	Mar. 13, 1866.	Dec. 21, 1889.	Ordination	May 13, 1917, Cincinnati.	St. Jos. Cem., Cin.
Moroney, Jeremiah A.	Ireland	May 29, 1840.	Sept. 21, 1867.	Ordination	Nov. 16, 1877, Columbus, O.	
Muckerheide, Herman J.	Germany	Jan. 22, 1800.	Mar. 11, 1826.	1850.	Oct. 28, 1883, Kewaskum, Wis.	Calvary Cem., Cin.
Mueller, Benedict M.	Germany	Mar. 31, 1850.	Mar. 8, 1873.	Ordination	Nov. 16, 1898, West Jefferson, O.	St. Jos. (G) Cem., Cin.
Mueller, G. Henry	Germany	Dec. 21, 1821.	Dec. 22, 1848.	1870.	Oct. 22, 1901, Cincinnati.	Cincinnati, Ohio
Muethling, Bernard M.	Cincinnati.	July 4, 1842.	July 3, 1875.	Ordination	Oct. 30, 1908, Dayton, O.	New Orleans, La.
Mullon, James I.	Ireland	Dec. 7, 1793.	Dec., 1825.	Ordination	Sept. 24, 1866, New Orleans, La.	Milwaukee, Wis.
Murphy, Martin L.	Ireland	1836.	Sept. 19, 1860.	1873.	Feb. 21, 1899, Dayton, O.	
Murray, William P.	Martinsburg, W. Va.	April 9, 1839.	Ordination		Sept. 30, 1920, Cincinnati.	St. Jos. Cem., Cin.
Navarron, Louis	France.	Mar. 10, 1841.	Oct. 24, 1863.	Ordination	Feb. 15, 1882, Cincinnati.	
Nicot, Mathias	France.	July 15, 1807.	Dec. 17, 1831.	1839.	Nov. 20, 1887, New York City	Brooklyn, N. Y.
Niedzielski, Joseph	Poland	April 3, 1820.	Mar. 7, 1846.	1855.	Dec. 30, 1881, Brooklyn, N. Y.	Gildehouse, Mo.
Nordmeyer, John G.	Germany	Nov. 24, 1838.	Aug. 6, 1864.	Ordination	April 6, 1894, Rengel, Mo.	
O'Cavanagh, Bernard		July 19, 1829.	1833.			
O'Connor, Jeremiah		April 25, 1852.	Ordination			
O'Donnell, James	Philadelphia, Pa.	Nov. 3, 1845.	Sept. 19, 1868.	Ordination	Nov. 4, 1891, Cincinnati.	St. Jos. Cem., Cin.
O'Donoghue, James J.	Ireland	Mar. 23, 1833.	Sept. 26, 1855.	Ordination	Feb. 2, 1906, Hillsboro, O.	Hillsboro, Ohio
O'Donoghue, John B.	Ireland	1823.	May 21, 1853.	Ordination	Nov. 10, 1882, Morrow, O.	St. Jos. Cem., Cin.
O'Donaghue, Michael	Ireland	Sept. 23, 1834.	Dec. 22, 1860.	Ordination	Jan. 6, 1907, Wilmington, O.	Hillsboro, Ohio

*Appointed domestic prelate, August 24, 1901; prothonotary apostolic, 1913.

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O'Donoghue, Philip	Ireland	1831	Aug. 15, 1855	1859	Mar. 4, 1914, Ft. Worth, Texas	
O'Dwyer, Patrick	Ireland	April 15, 1802	Oct. 13, 1830	1837	Aug. 30, 1871, St. Charles, Ill.	
O'Higgins, William T.	Ireland	June, 1829	1853	1857	1875, Ireland	
O'Mealy, Joseph J.	Ireland	Sept. 27, 1814	1838	1839	Oct. 20, 1856, Springfield, O.	Dayton, Ohio
O'Mealy, Patrick M.	Ireland	1822	1845		Nov. 26, 1849, Dayton, O.	Dayton, Ohio
O'Neil, Michael	Ireland	June 24, 1840	Jan. 1, 1855	1865	April 24, 1885, Cincinnati	St. Jos. Cem., Cin.
O'Neil, Patrick	Ireland	1795 (1798)	1821	1855	June 15, 1879, Chicago	
O'Regan, Daniel	Bally Clough Grove, Iowa	May 19, 1835	May 30, 1863	Ordination	Feb. 10, 1869, Dubuque, Iowa	Key West, Iowa
O'Rourke, William F. M.	Pennsylvania	Mar., 1836	Mar. 17, 1866	Ordination	Dec. 5, 1902, Cincinnati	St. Jos. Cem., Cin.
O'Sullivan, Michael	Ireland		Aug., 1852	1859	July, 1865	Chicago, Ill.
Obermueller, F. X.	Tyrol	Oct. 6, 1810	June 11, 1846	1857	June 12, 1886, La Crosse, Wis.	La Crosse, Wis.
Olivetti, Michael E.	Italy	1813		1839	Sept. 10, 1863, Lake Champlain, N. Y.	
Ostrop, Francis A.	Germany	Sept. 1, 1823	May 3, 1859		June 26, 1892, Illinois	
Pabisch, Francis J.	Moravia	May 30, 1825	Aug. 3, 1850	1851	Oct. 3, 1879, Baltimore, Md.	St. Jos. Cem., Cin.
Paul, George Henry	Germany	Oct. 27, 1848	Feb. 28, 1874	Ordination	Mar. 29, 1884, Cincinnati	St. Jos. (G) Cem., Cin.
Perry, Peter	England	Feb. 4, 1808	June 1, 1833	1850		
Peudeprat, Peter	France	Dec. 26, 1809	Dec. 17, 1836	1845	July, 1852, St. Louis, Mo.	
Pilger, Nicholas	Germany	May 2, 1842	June 3, 1865	Ordination	Dec. 1, 1905, Lancaster, O.	Lancaster, Ohio
Pin, Louis Maria			Mar. 11, 1839	1842		
Pindar, Christopher L.			Sept. 8, 1865	Ordination		
Pinkers, Arnold	Holland	1809		1851	Jan. 17, 1872, Belleville, Ill.	
Pisbach, William	Prussia	Mar. 10, 1811	Aug. 23, 1836	1837		
Prieshoff, Frederic L. W.	Cincinnati	Nov. 20, 1880	April 15, 1906	Ordination	Feb. 2, 1912, Freyburg, O.	St. Jos. (G) Cem., Cin.
Proeppermann, H. J.	Cincinnati	Jan. 18, 1863	Dec. 17, 1887	Ordination	April 7, 1906, Hamilton, O.	St. John Cem., St. Bern.
Purell, Edward	Ireland	Mar. 31, 1808	Mar. 10, 1838	Ordination	Jan. 21, 1881, St. Martin's, O.	St. Martin's, Ohio
Quatman, Augustine M.	Cincinnati	Jan. 31, 1847	Dec. 16, 1869	Ordination	Mar. 10, 1909, Cincinnati	St. Jos. (G) Cem., Cin.
Quatman, Francis M.	Cincinnati	Dec. 10, 1850	Feb. 28, 1874	Ordination	Nov. 15, 1909, Sidney, O.	St. Jos. (G) Cem., Cin.
Quatman, Joseph M.	Cincinnati	May 13, 1844	Oct. 31, 1874	Ordination	April 26, 1905, Cincinnati	St. Jos. (G) Cem., Cin.
Quinlan, James	Ireland	c. 1800	Aug. 18, 1834	1839		
Quinn, Daniel	Yellow Springs, O.	Sept. 21, 1861	July 26, 1887	Ordination	Mar. 3, 1918, Cincinnati	Yellow Springs, Ohio
Quinn, Edmund	Ireland		Jan. 1, 1831	Ordination	Sept. 5, 1835, Peru, Ind.	

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Quinn, Patrick A.	Ireland	Aug. 28, 1828	Feb. 24, 1870	Ordination	April 5, 1890, St. Martin's, Brown Co., O.	St. Martin's, Ohio
Quinn, William J.	Ireland	Oct. 14, 1839		1871	Nov. 25, 1885, Valetta, Isle of Malta	
Rauch, John Joseph	Germany	Mar. 5, 1817	Dec. 18, 1841	1852	Nov. 2, 1894, Pine Grove, O.	
Reid, James	Ireland	June 11, 1794	April 23, 1832	Ordination	Feb. 15, 1868, Beaver, Pa.	Beaver, Pa.
Richard, Gabriel	France	Oct. 15, 1767	Oct. 9, 1791	1821	Sept. 13, 1832, Detroit	
Ridder, John Henry	Germany	Mar. 4, 1804	May 19, 1846	1846	Dec. 25, 1874, Cincinnati	
Rieken, John Henry	Germany	Aug. 3, 1845	May 22, 1869	Ordination	Jan. 25, 1878, Cincinnati	St. Jos. (G) Cem., Cin.
Rollinet, August J.	France	1796	c. 1820	1852	Jan. 1, 1859, Calmoutier, O.	Calmoutier, Ohio
Rombouts, Desideratus	Belgium	1835 (36)	1858		Feb. 27, 1869, Cincinnati	
Rosswog, Jacob	Germany	Mar. 19, 1819	Aug. 30, 1845	1860	Mar. 4, 1892, Pittsburgh, Pa.	
Roth, Francis Joseph	France	Oct. 10, 1841	Dec. 21, 1867	1877	Jan. 5, 1914, Chippewa Falls, Wis.	Chippewa Falls, Wis.
Rowekamp, John H.	France	Nov. 17, 1842	May 4, 1867	Ordination	Sept. 6, 1878, Glynwood, O.	St. Jos. (G) Cem., Cin.
Rudolf, Francis J.	France	Nov. 17, 1842	May 4, 1867	Ordination	July 18, 1906, Connersville, Ind.	
Ryan, Michael J. D.	Providence, R. I.	Mar., 1838	April 27, 1862	Ordination	July 22, 1870, Marietta, O.	Sidney, Ohio
Sadler, Joseph	Austria	1809	July 26, 1834	1867	Austria	
Santen, Herman N.	Cincinnati	Feb. 24, 1871	June 17, 1896	Ordination	Mar. 18, 1914, Hamilton, O.	St. Jos. Cem., Cin.
Schellhamer, Charles F.	Dayton, Ohio	Nov. 17, 1838	Oct. 24, 1863	Ordination	Mar. 24, 1892, Reading, O.	Calvary Cem., Dayton, O.
Schiff, John	Germany	Jan. 23, 1826	April 17, 1858	Ordination	Nov. 2, 1873, Baltimore, Md.	
Schmid, John N.	Germany	May 7, 1813		1852	May 15, 1860, Cincinnati	Cincinnati, Ohio
Schmidt, Charles J. A.	Germany	May 2, 1853	Aug. 23, 1875	1876	Dec. 14, 1883, Cincinnati	Calvary Cem., Cincinnati
Schmidt, Joseph F.	Honesdale, Pa.	June 24, 1867	June 22, 1892	Ordination	April 18, 1918, Cincinnati	Celina, Ohio
Schoenfeld, John H.	Germany	Mar. 26, 1843	Dec. 17, 1870	Ordination	Sept. 18, 1912, Cincinnati	White Oak, Ham. Co., O.
Schoenhoeft, John F.	Cincinnati	Aug. 10, 1849	June 7, 1873	Ordination	July 22, 1915, Cincinnati	St. Jos. (G) Cem., Cin.
Schonot, William	Germany	Jan. 6, 1813	Mar. 31, 1838	1843	Jan. 4, 1879, Fuerstenau, Germany	
Schorb, Basil A.	Littlestown, Adams Co., Pa.	Oct. 16, 1810	May 20, 1837	Ordination	April 4, 1871, Bonneauville, Pa.	Bonneauville, Adams Co., Pa.
Schreiber, Louis J.		Oct. 16, 1810	May 20, 1837			
Schuchardt, John M.	Germany	Nov. 15, 1834	June 29, 1866	Ordination	Aug. 24, 1868, Cincinnati	
Schumacher, Gerhard H.	Germany	April 25, 1835	July 16, 1861	1866	Oct. 2, 1903, Cincinnati	
Schweninger, A. B.	Germany	Sept. 23, 1834	June 7, 1857	1866	May 18, 1911, Keokuk, Iowa	
Scollon, Cornelius	Ireland			1898	April 6, 1897, New York City	
Sale, Aemilian	Liechtenstein	Jan. 17, 1847	July 26, 1874	1887	Nov. 8, 1902, Dayton, O.	St. Jos. Cem., Cin.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Senetz, Peter L. D.	France	July 27, 1815	1840	1844	Feb. 11, 1900, Jersey City, N. J.	
Shee, Joseph A.	Cincinnati	July 16, 1864	Feb. 25, 1888	Ordination	Jan. 27, 1917, Cincinnati	St. Jos. Cem., Cin.
Sheehan, Cornelius M.	Ireland	July, 1829	Oct. 16, 1853	Ordination	Nov. 18, 1875, Salt Creek, Va.	
Sidley, William H.	South Thompson, O.	Nov. 17, 1844	June 11, 1870	Ordination	Oct. 31, 1903, Springfield	Springfield, Ohio
Siebenfoercher, A. S.	Austria	Feb. 16, 1844	Dec. 21, 1871	Ordination	Nov. 8, 1911, Dayton, O.	Kenton, Ohio
Singleton, John S.	S. Charleston, O.	July 14, 1854	Dec. 21, 1881	Ordination	May 21, 1904, Bellefontaine, O.	London, Ohio
Smith, Samuel M.			Feb. 18, 1826	1829		
Smith, Terence J.	Ireland		May 6, 1854	Ordination	Jan. 15, 1870, Columbia, Cal.	
Sommer, William	France	Aug. 1, 1815	Aug. 30, 1840	1856	Jan. 29, 1886, St. Vincent, Pa.	St. Vincent's, Pa.
Sourd, Adolph F.	Clermont Co., Ohio	Mar. 15, 1853	Dec. 24, 1885	Ordination	Oct. 7, 1916	Fayetteville, Ohio
Specht, Francis X.	Germany	Nov. 4, 1840	Mar. 13, 1864	Ordination	May 29, 1913, Columbus, O.	Mt. Calvary Cem., Col.
Stahlschmidt, Joseph	Germany		Jan. 18, 1835	1835	1839, Mexico City	
Stchoutechnikoff, Sergius	Russia	Mar. 5, 1819	May 25, 1850	1857	May 1, 1874, Columbus, O.	
Stehle, Engelbert	Germany	Mar. 5, 1821	Aug. 21, 1851	1851	July 28, 1896, Basle, Switzerland	Basle, Switzerland
Steiner, Alphonse		1843	Sept. 18, 1869	Ordination	May 21, 1870, Dayton, O.	
Steinlage, F. G. P.	Germany	Dec. 12, 1840	Oct. 24, 1863	Ordination	Aug. 20, 1913, Piqua, O.	Dayton, Ohio
Stephan, Joseph A. *	Germany	Nov. 22, 1822	Mar. 19, 1850	Ordination	Sept. 12, 1901, Washington, D. C.	Piqua, Ohio
Stoepelman, Joseph	Cincinnati	Aug. 9, 1852	Sept. 23, 1876	Ordination	Oct. 20, 1902, Cincinnati	Washington, D. C.
Stokes, Joseph	Ireland			1837	July 16, 1854, Saratoga, N. Y.	St. Jos. (G) Cem., Cin.
Stukenborg, L. J. H.	Germany	Nov. 10, 1835	Oct. 24, 1863	Ordination	Jan. 24, 1910, Dayton, O.	Calvary Cem., Dayton, O.
Sullivan, Lawrence M.	Cincinnati	June 27, 1858	Dec. 21, 1884	Ordination	Jan. 24, 1898, Cincinnati	Cincinnati, Ohio
Szafran, John C.	Poland	Jan. 14, 1853	July 30, 1878	1884	July 20, 1887, Cincinnati	St. Bernard, Ohio
Szczepankiewicz, S.	Poland		May 14, 1865	Ordination		
Tabke, Anthony C.	Germany	Feb. 24, 1873	June 16, 1899	Ordination	Feb. 12, 1920, Piqua, O.	Piqua, Ohio
Tamchina, John N. R.	Austria	April 13, 1803	1828	1852	April 16, 1882, Emsworth, Pa.	Troy Hill, Pa.
Tappert, Henry P.	Germany	Sept. 22, 1815	July 16, 1843	1861	Feb. 4, 1886, Valsainte, Switzerland	
Thien, Heribert	Germany	May 3, 1844	May 4, 1867	Ordination		
Thienpont, Emmanuel	Belgium				Oct. 19, 1873, Logan, O.	Columbus, Ohio
Thisse, John Nicholas	France	Feb. 16, 1824	Dec. 28, 1853	Ordination	May 29, 1873, Springfield, O.	
Tierney, Timothy J.			Dec. 21, 1859	Ordination	Sept. 6, 1865, Chillicothe, O.	
Topmoeiler, Boniface G.	Germany	June 5, 1840	Dec. 17, 1864	Ordination	Aug. 25, 1887, Cincinnati	St. Mary Cem., St. Bern.

*Appointed domestic prelate, March 9, 1895; prothonotary apostolic, March, 1899.

Name	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Tusch, Andreas	Dec. 22, 1822	Dec. 23, 1833	1843	1860, Ottavæ, Ill.	
Uhling, Gerhard	Nov. 19, 1845	May 25, 1850	1856	Mar. 9, 1892, Westum, Westphalia	Westphalia
Ullrich, Anthony J.	Jan. 16, 1837	June 6, 1868	Ordination	Nov. 22, 1881, Cincinnati	
Vandriess, Louis	Oct. 30, 1822	Dec. 21, 1861	1891		
Van Luytelaar, John	Oct. 30, 1822	June 17, 1848	1853	May 15, 1912, Kirkwood, Mo.	Kirkwood, Mo.
Van Luytelaar, Thomas	Oct. 30, 1822	1848	1855	June 1, 1895, Nuenen, Holland	
Veith, George J.	April 23, 1832	June 6, 1857	1868	Oct. 4, 1880, Two Rivers, Mich.	
Venneman, John G.	Feb. 17, 1837	Aug. 10, 1866	1891	Mar. 7, 1907, Columbus, O.	Evansville, Ind.
(1839)					
Voet, Francis C. J.	Sept. 27, 1834	Mar. 16, 1861	1866	Aug. 13, 1901, Mt. Healthy, O.	Dry Ridge, Ohio
Vogedes, John H.	June 9, 1869	June 21, 1893	Ordination	July 8, 1896, Cincinnati	Piqua, Ohio
Volm, Frederick H.		Dec. 22, 1860	Ordination	Mar. 9, 1900, St. Louis, Mo.	
Von Felten, Joseph		May 29, 1858	1872		
Walburg, Anthony H.	Dec. 21, 1840	Aug. 6, 1864	Ordination	Sept. 27, 1910, Cincinnati	St. Jos. (G) Cem., Cin.
Walker, A. O.	Dec. 8, 1822	July 28, 1850	1857	June 22, 1900, Columbus, O.	
Walker, David B.	Nov. 13, 1830	Sept. 4, 1859	Ordination	Dec. 19, 1911, Boston, Mass.	
Walsh, Martin W.	Jan. 6, 1853	Dec. 18, 1875	Ordination	Mar. 31, 1880, Urbana, O.	Urbana, Ohio
Walsh, Thomas F.	Nov. 17, 1853	June 29, 1889	Ordination	Feb. 20, 1901, Hamilton, O.	Hamilton, Ohio
Wayman, Francis X.	Nov. 23, 1842	June 11, 1866	1879	April 14, 1884, Cincinnati	St. Jos. (G) Cem., Cin.
Weber, John Henry	May 27, 1854	June 15, 1878	Ordination	Aug. 18, 1881, Cincinnati	St. Jos. (G) Cem., Cin.
Weikmann, John B.	June 24, 1811	Sept. 12, 1838	1864	Oct. 11, 1870, New Vienna, Ia.	
Weissenberger, Januarius	Jan. 1, 1822	Mar. 7, 1857	1865	Feb. 1, 1890, Dover, O.	Dover, Ohio
Whelan, David McC.	Jan. 25, 1811	June 1, 1844	1848	Dec. 18, 1867, Cincinnati	
Wiese, Caspar	June 9, 1801	Mar. 11, 1830	1856	July 1, 1881, Arnsberg, Germany	
Wilkins, William	Aug. 11, 1829	Sept. 4, 1859	Ordination	Aug. 29, 1914, Holdingford, Wis.	
Winsey, Francis A.	Aug. 20, 1857	July 9, 1880	Ordination	Nov. 11, 1901, Cincinnati	St. Jos. Cem., Cin.
Winands, Dietrich M.	June 24, 1821	Nov. 21, 1851	Ordination	July 7, 1811, East Eden, N. Y.	
Wirtz, Charles J.	Nov. 19, 1881	June 13, 1908	Ordination	Nov. 5, 1918, Cincinnati	Columbus, Ohio
Wiseman, Joseph V. F.	Feb. 25, 1795	Oct. 10, 1823	1831	June 29, 1848, St. Louis, Mo.	St. Louis, Mo.
Wissman, Bernard	Feb. 20, 1842	June 3, 1865	Ordination	Aug. 20, 1891, Malvern, O.	Malvern, Ohio
Wittler, Joseph Paul	1830	June 10, 1854	Ordination	May 14, 1866, Cincinnati	St. Bernard, Ohio
Wuelfring, Gottfried	Nov. 23, 1855	Mar. 24, 1878	Sept. 1888	June 24, 1920, Colfax, Washington	
Wuertz, Mathias	May 14, 1807	June 13, 1835	Ordination	April 2, 1858, Bining-les-Rohrbach, France	
Wynne, Michael J.	Dec. 29, 1869	June 17, 1896	Ordination	June 29, 1896, Lowell, Mass.	Manchester, N. H.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Death (time and place)	Buried at
Young, Nicholas R.	District of Columbia	Aug. 31, 1818.	1841.	1869.	July 24, 1876, Washington, D. C.	Washington, D. C.
Ziegler, George.	France.	April 12, 1830.	Dec. 20, 1856.	1873.	Aug. 26, 1897, Cleveland, O.	Cleveland, Ohio
Zoppoth, Cajetan	Austria	Mar. 7, 1811.	Jan. 30, 1841.	1848.		

2. LIVING

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Present Appointment	Date of Appointment
Abt, Louis Joseph	Cincinnati.	Aug. 15, 1891.	May 29, 1915.	Ordination	Ass. St. Michael's, Cincinnati	June 19, 1915
Adelmann, August C.	Germany.	Feb. 2, 1868.	June 21, 1893.	Ordination	St. Agnes, Bond Hill	Mar. 15, 1920
Albers, Joseph H.	Cincinnati.	Mar. 18, 1891.	June 17, 1916.	Ordination	Ass. Chancellor and Secretary	Sept. 1, 1919
Ansbury, Henry J.	Dayton, O.	Oct. 24, 1888.	Feb. 8, 1913.	Ordination	Ass. St. Mary's, Hyde Park.	Sept. 1, 1913
Anthony, William J.	Fort Recovery, O.	Jan. 16, 1888.	May 17, 1913.	Ordination	Owensville, Ohio	Mar. 8, 1919
Auer, Otto Boniface	Hamilton, O.	May 28, 1876.	June 21, 1900.	Ordination		
Baden, Charles E.	Hamilton, O.	Aug. 5, 1882.	June 14, 1912.	Ordination	Director Fenwick Club	Feb., 1915
Bailey, Timothy C.	Springfield, O.	April 28, 1879.	June 15, 1904.	Ordination	Rector St. Edward's, Cincinnati.	Aug., 1919
Baranski, Rufin A.	Germany.	Nov. 16, 1874.	June 22, 1906.	Ordination	St. Adalbert's, Dayton, O.	Sept. 15, 1912
Bartel, Jerome Elmer	Piqua, O.	Oct. 16, 1883.	June 19, 1908.	Ordination	Lebanon, O.	Aug. 1, 1916
Beckemeyer, Bernard J.	Cincinnati	May 27, 1877.	June 21, 1900.	Ordination	St. Mary's, Dayton, O.	Mar. 21, 1917
Beckemeyer, Clement.	Cincinnati.	Oct. 24, 1871.	June 19, 1895.	Ordination	St. Mary's, O.	April, 1915
Beckmann, F. J. L.*	Cincinnati	Oct. 25, 1875.	June 20, 1902.	Ordination	Rector Mount St. Mary Seminary	Feb., 1913
Bene, Frederic H.	Cincinnati.	July 21, 1855.	Dec. 21, 1878.	Ordination	Chaplain St. Joseph Infant Asylum, Nor., O.	Oct. 23, 1910
Benkert, Louis A.	Piqua, O.	July 12, 1888.	May 29, 1915.	Ordination	Sacred Heart, Yonkers, N. Y.	
Benning, J. M., O. M. C.	Germany	Oct. 5, 1855.	July 9, 1880.	Ordination	Osgood, O.	Dec. 1, 1918
Berghager, Louis M.	Cincinnati.	Dec. 4, 1882.	June 16, 1909.	Ordination	Ass. St. Cecilia, Oakley	Aug. 1, 1916
Bernard, August F.	Cincinnati.	Jan. 8, 1892.	June 17, 1916.	Ordination	St. Pius, Cincinnati	Oct. 11, 1916
Berning, John Henry	Cincinnati.	June 28, 1878.	June 15, 1904.	Ordination	Ass. St. Pius, Cincinnati	July 1, 1917
Berning, Louis Henry	Cincinnati.	Mar. 1, 1892.	June 2, 1917.	Ordination	Ass. St. Francis de Sales, Cincinnati	Dec., 1918
Bien, Frederick F.	Cincinnati.	April 20, 1894.	May 25, 1918.	Ordination	Ass. St. Monica, Cincinnati	May 23, 1919
Binsette, Earl L. M.	Cincinnati.	Mar. 21, 1893.	Mar. 15, 1919.	Ordination		

*Appointed domestic prelate January 23, 1920.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Present Appointment	Date of Appointment
Blottman, Lawrence D.	Greenville, O.	Dec. 20, 1889.	June 2, 1917.	Ordination	Ass. Sidney, O.	July 1, 1917
Bredestegge, Francis J.	Cincinnati.	June 1, 1892.	June 2, 1917.	Ordination	Ass. Holy Trinity, Dayton, O.	Nov. 8, 1917
Brinker, John H.	Germany	Mar. 28, 1849.	Feb. 28, 1874.	Ordination	St. Mary's, Colorado Springs, Col.	1905
Brinker, John J.	Cincinnati.	Aug. 31, 1889.	June 17, 1914.	Ordination	La Rue, O.	April 5, 1919
Brinkmeyer, John H. F.	Cincinnati.	Mar. 16, 1884.	Dec. 22, 1877.	Ordination	San Diego, California	
Buckley, Daniel A. *	Cincinnati.	June 10, 1861.	Dec. 21, 1884.	Ordination	Rector St. Raphael's, Springfield, O.	Jan. 8, 1904
Burke, Albert A.	Hamilton, O.	Aug. 24, 1877.	Sept. 24, 1904.	Ordination	Xenia, O.	April 5, 1919
Burke, John Henry	Lebanon, O.	May 7, 1875.	June 21, 1907.	Ordination	Nativity, Cincinnati	April 15, 1917
Burwinkle, Joseph J.	Cincinnati.	May 10, 1863.	June 17, 1896.	Ordination	Deer Park, O.	June 8, 1918
Buse, Henry H. J.	Cincinnati.	Jan. 4, 1876.	Feb. 9, 1907.	Ordination	St. Louis, Cincinnati	June 8, 1918
Cahill, Caspar H. B.	Cincinnati.	Feb. 12, 1864.	Dec. 21, 1889.	Ordination	Ass. Fayetteville, O.	May 1, 1917
Casey, William A.	Cincinnati.	June 7, 1882.	June 22, 1906.	Ordination	South Charleston, O.	June 1, 1915
Clark, William P.	Springfield, O.	Feb. 2, 1877.	June 21, 1901.	Ordination	Blessed Sacrament, Cincinnati	April 1, 1916
Cobey, Thomas Joseph	Covington, Ky.	May 10, 1891.	June 2, 1917.	Ordination	Ass. Corpus Christi, Dayton, O.	Sept., 1919
Cogan, John Francis.	Glynnwood, O.	Mar. 21, 1867.	June 21, 1901.	Ordination	St. Mary's, Piqua, O.	Feb. 14, 1913
Collins, James Leo	Hamilton, O.	Aug. 15, 1893.	Mar. 15, 1919.	Ordination	Ass. Cathedral, Cincinnati	April 5, 1919
Connor, Robert G.	Cincinnati.	Dec. 21, 1870.	June 19, 1894.	Ordination	Glendale, O.	Nov. 5, 1899
Connell, Thomas A.	Cincinnati.	Aug. 18, 1878.	June 21, 1903.	Ordination	St. Martin's, Brown Co., O.	Aug. 6, 1906
Conroy, James J.	Covington, Ky.	Nov. 11, 1884.	June 20, 1913.	Ordination	Sharon, O.	Sept., 1919
Conroy, William A.	Covington, Ky.	Aug. 4, 1882.	June 16, 1909.	Ordination	Oxford, O.	Sept., 1919
Conway, William	Leesburg, O.	April 30, 1856.	May 24, 1883.	Ordination	Assumption, Cincinnati	May 15, 1901
Cortain, Henry	Germany	Nov. 1, 1877.	June 21, 1907.	Ordination	Versailles, O.	Oct. 1, 1918
Cotter, Francis X.	Bellefontaine, O.	Oct. 7, 1875.	June 19, 1908.	Ordination	Fenchtown, O.	Oct. 17, 1915
Creager, Edward J.	Springfield, O.	Nov. 1, 1879.	Sept. 16, 1910.	Ordination	Milford, O.	April 5, 1919
Cusack, John	Jeffersonville, O.	Nov. 1, 1855.	Dec. 24, 1885.	Ordination		
Cybulski, Michael	Lithuania	Nov. 2, 1885.	Feb. 20, 1915.	Oct. 27, 1917.	Holy Cross, Dayton, O.	Oct. 27, 1917
Dahdah, Tobias	Mt. Libanon.	1859.	1880.	1911.	Atonement Church, Cincinnati	July 20, 1911
Daniel, J. Henry	Germany	May 16, 1845.	May 6, 1869.	Ordination	Retired	
Davis, Eugene A.	Cincinnati.	Dec. 24, 1874.	June 17, 1897.	Ordination	Holy Angels, Cincinnati.	June, 1917
Deasy, Timothy J.	Cincinnati.	July 13, 1874.	June 4, 1898.	Ordination	St. Cecilia, Oakley, Cincinnati	July 15, 1908
Denning, Joseph M.	Cincinnati.	April 19, 1866.	June 14, 1891.	Ordination	Marion, O.	April, 1904

*Appointed domestic prelate January 23, 1920.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Present Appointment	Date of Appointment
Denning, Lawrence L.	Cincinnati.	Aug. 20, 1877.	June 21, 1903.	Ordination	St. Mary's, Hamilton, O.	Oct. 1, 1918
Deenbrock, Edward G.	Cincinnati.	April 1, 1886.	Sept. 16, 1910.	Ordination	Glynwood, O.	June 8, 1918
Dick, Joseph Henry	Kenton, O.	July 12, 1886.	May 29, 1920.	Ordination	Ass. St. Henry's, Cincinnati.	July, 1920
Diener, Charles Mary	Cincinnati.	Sept. 17, 1872.	June 20, 1902.	Ordination	St. Clare's, Cincinnati	Jan. 17, 1910
Dietz, Peter E.	New York City	July 10, 1878.	Dec. 17, 1904.	Mar., 1917.		
Dillon, John Francis	Dayton, O.	Jan. 22, 1887.	May 25, 1918.	Ordination	Apostolic Mission Band	 1919
Dottmann, Bernard	Cincinnati	May 17, 1857.	Dec. 24, 1882.	Ordination	St. Charles, Cincinnati	 1919
Downey, John Patrick	Urbana, O.	April 25, 1866.	Oct. 28, 1891.	Ordination	Holy Family, Dayton, O.	June 28, 1902
Duerstock, Joseph T.	Germany.	Sept. 13, 1874.	June 15, 1904.	Ordination	Rector St. Mary's, Cincinnati.	July 15, 1905
Egan, William Joseph.	New York City	Aug. 28, 1873.	June 18, 1898.	Sept., 1905.	SS. Peter and Paul, Norwood, O.	Oct. 1, 1916
Ellerman, Henry A.	Germany.	April 9, 1866.	Oct. 2, 1892.	Ordination	Harrison, O.	April 15, 1917
Ellerbrock, Herman	Germany.	Aug. 24, 1857.	Mar. 31, 1888.	Ordination	Retired	Aug. 11, 1899
Ertel, Charles Anthony	Cincinnati.	April 27, 1887.	Sept. 16, 1910.	Ordination	Wilmington, O.	.....
Evers, Louis.	Cincinnati.	Sept. 27, 1885.	June 14, 1912.	Ordination	Stonelick, O.	May 14, 1916
Falls, James A. G.	Cincinnati.	Dec. 20, 1880.	June 22, 1906.	Ordination	Fayetteville, O.	June 8, 1918
Fogarty, James William.	Yellow Springs, O.	June 25, 1870.	Jan. 4, 1902.	Ordination	Corpus Christi, Dayton, O.	Dec. 1, 1918
Fogarty, Thomas E.	Springfield, O.	May 22, 1873.	June 21, 1901.	Ordination	Washington Court House, O.	Dec. 1, 1918
Fortman, A. F. P.	Cincinnati.	July 11, 1868.	May 19, 1894.	Ordination	Sidney, O.	Aug. 2, 1908
Frohmiller, John B.	Germany.	April 20, 1850.	July 3, 1875.	Ordination	Holy Rosary, Dayton, O.	Dec. 23, 1909
Gallagher, Frederic A.	Parsons, Pa.	Oct. 31, 1876.	June 21, 1900.	Ordination	St. Matthew's, Norwood, O.	 1889
Geers, George Henry	Germany.	Feb. 6, 1860.	June 22, 1892.	Ordination	Our Lady of Perpetual Help, Cincinnati	July 7, 1906
Gerdies, Aloysius M.	New Richmond, O.	Sept. 4, 1860.	Dec. 18, 1886.	Ordination	St. John's, Middletown, O.	Oct. 22, 1899
Gerhardus, Oscar W.	Cincinnati.	May 17, 1877.	June 22, 1903.	Ordination	St. Veronica's, Hamilton, O.	Oct., 1896
Gerlach, Eugene C.	Columbus, O.	Nov. 4, 1893.	Feb. 23, 1918.	Ordination	Ass. St. Peter's, Chillicothe, O.	Oct. 11, 1910
Gnau, John Aloysius.	Springfield, O.	Mar. 26, 1879.	June 17, 1905.	Ordination	Greenville, O.	June 1, 1918
Gorry, George A.	London, O.	June 13, 1888.	June 19, 1914.	Ordination	Mount St. Mary Seminary	Oct. 17, 1915
Graf, Clarence Daniel.	Cincinnati.	Dec. 20, 1888.	May 29, 1915.	Ordination	Ass. St. Augustine's, Cincinnati	Sept. 9, 1915
Graham, Joseph A.	Springfield, O.	Sept. 11, 1891.	May 25, 1918.	Ordination	Ass. St. Edward's, Cincinnati	April 5, 1919
Gramann, Henry John	Cincinnati.	Mar. 11, 1885.	June 19, 1914.	Ordination	Ass. Holy Rosary, Dayton, O.	June 1, 1918
Gressle, Francis Albert.	Hamilton, O.	Oct. 2, 1880.	June 16, 1909.	Ordination	Director of Charity Bureau	Feb. 14, 1916
Grimmelman, Henry J.	Cincinnati.	Dec. 22, 1890.	Aug. 15, 1915.	Ordination	Mount St. Mary Seminary	Feb. 14, 1916
Grunkeneyer, G. C. B.	Cincinnati.	Oct. 6, 1890.	June 2, 1917.	Ordination	Ass. St. Martin's, Cheviot, O.	Aug. 15, 1920
Grusemeyer, Francis C.	Greenville, O.	Jan. 30, 1886.	June 14, 1912.	Ordination	Resurrection, Cincinnati	July 1, 1917
						Sept., 1919

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Present Appointment	Date of Appointment
Halpin, Denis Martin	Ireland	Nov. 22, 1874	June 21, 1901	Ordination	St. Mary's, Chillicothe, Ohio	Oct. 11, 1910
Harbrecht, John James	Cincinnati	April 12, 1892	June 2, 1917	Ordination	Ass. St. Lawrence, Cincinnati	Sept., 1919
Hare, Joseph M.	Cincinnati	Aug. 3, 1885	June 14, 1912	Ordination	St. Sebastian, O.	Oct. 5, 1919
Helle, Leo Henry	Covington, Ky.	Feb. 20, 1892	June 17, 1916	Ordination	Ass. St. Lawrence, Cincinnati	Dec., 1917
Heintz, Martin A.	Cincinnati	April 13, 1869	June 21, 1893	Ordination	St. Peter's, Chillicothe, O.	Sept. 5, 1904
Hemmersbach, Andrew	Germany	Nov. 20, 1867	Jan. 10, 1892	Ordination	St. Aloysius, Delhi	Sept. 1, 1913
Hickey, James	Covington, Ky.	Jan. 15, 1852	Dec. 18, 1875	Ordination	Chaplain St. Mary's Hospital, Cincinnati	Feb. 14, 1921
Hickey, Charles A.	Cincinnati	Sept. 2, 1863	Dec. 18, 1886	Ordination	Sacred Heart, Dayton, O.	Aug., 1891
Hickey, George F.	Glendale, O.	Feb. 20, 1868	Oct. 2, 1892	Ordination	Rector Urbana, O.	June 4, 1903
Hickey, William D.*	Cincinnati	June 16, 1861	June 4, 1887	Ordination	Chaplain Good Shepherd Convent, Cincinnati	Jan. 15, 1911
Hinssen, Michael H.	Cincinnati	Sept. 7, 1857	Aug. 1, 1880	Ordination	Ass. Sacred Heart, Camp Washington	Jan. 1, 1919
Hooctor, Charles E.	Wien, Mo.	Oct. 6, 1890	May 29, 1915	Ordination	Ass. St. Mary's, Hamilton, O.	July, 1916
Hook, Warren George	Cincinnati	Sept. 16, 1888	June 17, 1916	Ordination	Ass. Holy Name, Cincinnati	April 5, 1919
Hyland, Joseph M.	Cincinnati	Feb. 6, 1895	Mar. 15, 1919	Ordination	St. Mary's, Hyde Park, Cincinnati	Jan. 26, 1911
Hynes, Patrick Joseph	Sing Sing, N. Y.	July 19, 1867	June 19, 1894	Ordination	Chaplain Notre Dame Convent, Dayton, O.	Aug. 4, 1905
Kassmann, M. H. J.	Glendale, O.	Mar. 31, 1866	June 17, 1898	Ordination	Ass. St. Andrew, Cincinnati	Oct. 13, 1917
Kearns, Thomas Leo	Cincinnati	Sept. 13, 1876	Dec. 17, 1904	Ordination	Annunciation, Cincinnati	Aug. 1, 1916
Kelly, Francis Paul	Springfield, O.	Oct. 5, 1890	June 2, 1917	Ordination	Marysville, O.	Jan. 22, 1910
Kelly, James M.	Escanaba, Mich.	Feb. 20, 1891	June 17, 1916	Ordination	Ass. Holy Angels, Cincinnati	Aug. 25, 1906
Kelly, John Joseph	Bellefontaine, O.	June 13, 1872	June 16, 1899	Ordination	Chaplain Hartwell, O.	Sept., 1919
Kelly, John Louis	Springfield, O.	Jan. 23, 1877	June 11, 1903	Ordination	St. Heary's, Cincinnati	Jan. 5, 1910
Kemper, John H. C.	Marion, O.	Aug. 25, 1888	June 17, 1916	Ordination	St. Philomena's, Cincinnati	Sept. 1, 1913
Kessing, Francis Henry	Germany	Dec. 28, 1842	Nov. 21, 1865	Ordination	St. James, Dayton, O.	Sept., 1919
Knab, Charles A.	Cincinnati	Aug. 8, 1852	July 3, 1875	Ordination	Ass. St. Bernard's, Springfield, O.	April 5, 1919
Knipper, Charles J.	La Rue, O.	Oct. 16, 1880	June 19, 1908	Ordination	Chicago Archdiocese	Retired, 1910
Kock, Joseph N.	Cincinnati	Nov. 8, 1873	April 1, 1900	Ordination	Russia, O.	Oct. 11, 1910
Kochl, Urban John	St. Mary's, O.	Dec. 6, 1885	Sept. 16, 1910	Ordination	St. Patrick, Shelby County, O.	April 5, 1919
Kozlowski, Candidus	Poland	Oct. 22, 1889	Mar. 15, 1919	Ordination		
Kreuzkamp, Francis J.	Cincinnati	Mar. 25, 1836	Dec. 19, 1863	April, 1872		
Kroum, Albert J.	Pinegrove, O.	Oct. 25, 1877	Mar. 18, 1905	Ordination		

*Appointed domestic prelate January 23, 1920.

HISTORY OF THE

[APPENDIX

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Present Appointment	Date of Appointment
Kuenle, Charles W.	Dayton, O.	May 1, 1883	June 22, 1906	Ordination	St. Monica's, Cincinnati.	Feb. 19, 1917
Kuehle, Francis Joseph	Dayton, O.	Dec. 17, 1875	June 15, 1904	Ordination	St. Anthony's, Dayton, O.	Sept. 1, 1913
Kueppendorfer, Bartholomew	Cincinnati.	Jan. 27, 1866	July 27, 1890	Ordination	Chaplain Soldier's Home, Dayton, O.	Oct., 1903
Kunneke, Fred. F. L.	Baltimore, Md.	July 11, 1878	Sept. 8, 1903	April, 1906	St. Rose of Lima, Baltimore, Md.	Oct., 1903
Lammers, Henry T.	Cincinnati.	July 27, 1887	June 14, 1912	Ordination	Botkins, O.	Oct., 1919
Lammott, John Henry	Cincinnati.	May 4, 1888	May 5, 1912	Ordination	Mount St. Mary Seminary	Sept., 1914
Lampe, John Frederic	Cincinnati.	July 20, 1884	Sept. 16, 1910	Ordination	Tippecanoe, O.	Dec. 1, 1918
Lamping, Francis M.	Cincinnati.	Sept. 29, 1865	Feb. 27, 1889	Ordination	Rector St. Francis de Sales, Cincinnati	May 5, 1909
Lasance, Francis X. A.	Cincinnati.	Jan. 24, 1860	May 24, 1883	Ordination	Chaplain Our Lady's Summit, Cincinnati.	April 15, 1891
Leaver, William John	Cincinnati.	May 24, 1889	May 25, 1918	Ordination	Texarkana, Arkansas	Oct. 1, 1918
Lehman, Edward C.	Sidney, O.	April 8, 1884	Sept. 16, 1910	Ordination	McCartyville, O.	June 8, 1918
Leising, Herman John	Sidney, O.	Oct. 7, 1881	June 22, 1906	Ordination	St. Leo's, Cincinnati	June 20, 1905
Leon, Aloysius F.	Germany	Mar. 4, 1878	June 17, 1905	Ordination	Ass. St. Joseph's, Cincinnati	April 5, 1919
Lipski, Ladislaus	Cincinnati	April 2, 1893	Mar. 15, 1919	Ordination	Ass. St. Boniface's, Piqua, O.	May 15, 1901
Loney, Michael Joseph	Poland	Nov. 3, 1860	June 22, 1890	Jan. 17, 1893	St. Anthony's, Homestead, Pa.	June 29, 1918
Makley, Walter Louis	Springfield, O.	Nov. 10, 1856	June 29, 1889	Ordination	St. Joseph's, Springfield, O.	Sept., 1911
Malone, John Joseph	Dayton, O.	Aug. 15, 1881	June 20, 1913	Ordination	Glynnwood, O.	Sept. 1, 1910
Manzetti, Leo P. *	Ireland	Dec. 7, 1872	June 19, 1908	Ordination	Hillsboro, O.	April 20, 1913
Markham, Raphael J.	France	April 27, 1867	June 11, 1892	Sept., 1905	St. Mary Seminary, Baltimore, Md	Sept. 1, 1910
Mayerhoefer, George J.	Cincinnati	Dec. 11, 1882	June 5, 1909	Ordination	Mount St. Mary Seminary	April 20, 1913
Mayerhoefer, John W.	Cincinnati	July 24, 1871	June 19, 1894	Ordination	St. Joseph's, Hamilton, O.	Sept. 1, 1913
McCloskey, James P.	Cincinnati	Aug. 10, 1866	June 16, 1909	Ordination	Ass. St. Joseph's, Hamilton, O.	May 8, 1903
McDevitt, Herbert J.	Baltimore, O.	Oct. 29, 1869	June 21, 1900	Ordination	Sacred Heart, Reading, O.	Sept. 1, 1920
McDevitt, Hugh J.	Cincinnati.	Oct. 27, 1892	May 29, 1920	Ordination	Assistant Assumption, Cincinnati	Sept. 1, 1920
McGinty, Edward A.	Cincinnati.	Mar. 1, 1851	Dec. 22, 1878	Ordination	St. Monica's, Marshfield, Oregon	Oct. 1, 1920
McGlinchy, John Denis.	Chillicothe, O.	April 17, 1895	Sept. 19, 1920	Ordination	Ass. Maricon, O.	June 1, 1918
McLeigh, Thomas J.	Columbus, Nebraska.	Oct. 26, 1877	Sept. 16, 1910	Ordination	West Jefferson, O.	Oct. 1, 1920
McNamara, Abraham	Ireland	Mar. 28, 1852	1875	May, 1884	Loughinisland, Ireland	June 1, 1918
McNary, James F. J.	Dayton, O.	Sept. 8, 1877	June 20, 1902	Ordination	London, O.	Jan. 4, 1906
					Holy Trinity, Middletown, O.	Feb. 14, 1921

*Made private chamberlain of His Holiness on December 5, 1918.

*Made private chamberlain of His Holiness on December 5, 1918.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Present Appointment	Date of Appointment
Menge, Goswin Bernard	Cincinnati	Feb. 3, 1883	June 21, 1907	Ordination	Chickasaw, O.	Oct. 9, 1916
Mentink, Anthony J.	Cincinnati	Dec. 11, 1877	June 20, 1902	Ordination	Troy, O.	Mar., 1906
Metzdorf, John Henry	Germany	July 12, 1875	June 21, 1900	Ordination	St. Bernard's, Springfield, O.	Feb. 12, 1912
Meyer, Albert Lawrence	Cincinnati	Aug. 25, 1889	June 19, 1914	Ordination	Ass. St. Mary's, Cincinnati	June 8, 1918
Meyer, George Henry	Cincinnati	Mar. 23, 1882	June 22, 1906	Ordination	White Oak, O.	Mar. 15, 1920
Meyer, George Henry	Cincinnati	July 8, 1881	June 21, 1907	Ordination	St. Stephen's, Cincinnati	Dec. 25, 1918
Meyer, Joseph	Cincinnati	Oct. 15, 1849	July 3, 1875	Ordination	St. Anthony's, Madisonville, Cincinnati	Mar. 1, 1907
Michalowski, Joseph S.	Cincinnati	Sept. 13, 1877	June 15, 1904	Ordination	St. Rose's, Cincinnati	Mar. 1, 1918
Miggeel, William B.	Cincinnati	Oct. 8, 1853	Mar. 27, 1880	Ordination	Retired	
Moeller, Anthony	Germany	Nov. 14, 1871	June 17, 1897	Ordination	Berlin, O.	Oct. 11, 1910
Moeller, Bernard*	Cincinnati	Sept. 16, 1855	Dec. 17, 1887	Ordination	Chancellor	Jan., 1907
Mollmann, Lawrence B.	Cincinnati	Jan. 15, 1893	Mar. 15, 1919	Ordination	Ass. St. Leo's, Cincinnati	Sept., 1919
Molloy, Martin T.	Lyndon, O.	Dec. 5, 1879	June 21, 1907	Ordination	Loveland, O.	Nov. 21, 1914
Monter, Aloysius C.	Cincinnati	Dec. 13, 1877	June 15, 1904	Ordination	St. Boniface's, Piqua, O.	Mar. 15, 1920
Mueller, Francis M.	Dayton, O.	Nov. 28, 1889	May 25, 1918	Ordination	Ass. St. Augustine's, Cincinnati	June 8, 1918
Mueller, Joseph B.	Cincinnati	Aug. 3, 1879	June 15, 1904	Ordination	St. Teresa's, Cincinnati	Aug. 15, 1916
Mulhall, Martin P.	Ireland	Dec. 24, 1856	1882	June, 1892		
Mulvihill, Michael A.	Sidney, O.	June 21, 1865	Mar. 28, 1890	Ordination	Pro-Rector Cathedral	Mar. 1, 1905
Murray, Jeremiah A.	Cumberland, Md.	Oct. 6, 1845	July 16, 1870	Jan., 1877	Retired	
Nau, Louis John	Cincinnati	Mar. 24, 1869	June 29, 1893	Ordination	Rector St. Lawrence's, Cincinnati	Sept. 4, 1915
Neville, Martin Patrick	Cincinnati	July 29, 1863	Dec. 18, 1886	Ordination	Holy Angels, Dayton, O.	Dec. 17, 1901
O'Brien, Mathew P.	Cincinnati	Sept. 24, 1862	Dec. 17, 1887	Ordination	St. Patrick's, Cincinnati	Jan. 15, 1911
O'Brien, Raymond J.	Urbana, O.	Dec. 7, 1890	Mar. 15, 1919	Ordination	Ass. Sacred Heart, Dayton, O.	April 5, 1919
O'Connor, William P.	Dayton, O.	Oct. 7, 1889	June 20, 1913	Ordination	Jamestown, O.	Sept., 1919
O'Keefe, James T.	Cincinnati	July 8, 1855	Aug. 27, 1882	Ordination	All Saints, Cincinnati	April 24, 1905
O'Leary, Charles Henry	Springfield, O.	Dec. 13, 1889	June 10, 1917	Ordination	Ass. St. Edward's, Cincinnati	Aug. 5, 1917
O'Meara, David	Ireland	Nov. 16, 1837	June 23, 1866	1876	St. Andrew's, Cincinnati	1877
O'Regan, Jerome B.	England	Jan. 6, 1880	June 14, 1912	Ordination	Chaplain St. Joseph Orphanage, Cincinnati	June, 1917
Overman, Alvin B.	Cincinnati	Feb. 28, 1871	June 19, 1895	Ordination	Elmwood Place, O.	Aug. 29, 1902
Pettigrew, Constantine	Sommerville, W. Va.	June 9, 1889	Mar. 15, 1919	Ordination	Ass. St. Patrick's, Cincinnati	April 5, 1919
Plamondon, Louis G.	Montreal, Canada	Oct. 28, 1843	Nov. 4, 1866	Dec., 1904	Chaplain Cedar Grove, Cincinnati	Feb. 15, 1911

*Appointed domestic prelate January 3, 1920.

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Present Appointment	Date of Appointment
Polschneider, J. H.	Germany	Nov. 2, 1857	Dec. 20, 1884	Ordination	Rector St. Paul's, Cincinnati.	June 23, 1895
Polichak, Charles	Hungary	July 17, 1864	July 16, 1888	Dec. 16, 1910	Holy Name, Dayton, O.	Dec. 16, 1910
Powers, David Patrick	Urbana, O.	Oct. 16, 1886	June 20, 1913	Ordination	Millford Centre, O.	Aug. 1, 1917
Quade, Edward L.	Germany	June 19, 1896	1898		St. Ann's, Ind.	Sept. 1, 1919
Quinn, Edward Joseph	Cincinnati	Nov. 21, 1891	May 14, 1916	Ordination	Ass. St. Raphael's, Springfield, O.	
Quinn, Francis P.	Middletown, O.	May 28, 1878	June 21, 1901	Ordination		
Quinn, James Edward	Middletown, O.	Nov. 20, 1874	June 15, 1904	Ordination		
Rahrle, John Joseph	Chillicothe, O.	Sept. 2, 1871	June 15, 1904	Ordination	Taylor Creek, O.	Sept. 1, 1913
Rattermann, Francis A.	Cincinnati	July 26, 1886	June 14, 1912	Ordination	West Chester, O.	June 29, 1918
Rauen, Joseph	Cincinnati	Aug. 23, 1893	May 29, 1920	Ordination	Ass. Emmanuel's, Dayton, O.	Sept. 1, 1920
Readon, Francis A.	St. Louis, Mo.	Sept. 23, 1884	June 16, 1909	Ordination	North Bend, O.	Sept., 1919
Rechtin, Herman H.	Cincinnati	July 2, 1871	July 23, 1897	Ordination	Dry Ridge, O.	Dec. 1, 1918
Redelberger, Leonard M.	Brookville, Ind.	April 15, 1885	May 21, 1910	Ordination	New Richmond, O.	Oct. 1, 1918
Rehring, George John	Cincinnati	June 10, 1890	Mar. 28, 1914	Ordination	Ass. SS. Peter and Paul, Reading, O.	Sept. 6, 1914
Reilly, Francis Joseph	Massup, Conn.	April 28, 1861	July 14, 1906			
Reverman, Joseph H.	Cincinnati	July 27, 1877	June 16, 1909	Ordination	North Star, O.	Sept. 6, 1914
Richter, Henry Joseph	Cincinnati	Jan. 11, 1884	June 16, 1909	Ordination	St. Ann's, Cincinnati.	June 8, 1918
Robers, Bernard J.	Cincinnati	April 28, 1883	June 21, 1907	Ordination	Miamisburg, O.	Sept. 15, 1912
Roddy, Walter A.	South Charleston, O.	Mar. 3, 1891	Feb. 27, 1915	Ordination	Ass. Cathedral, Cincinnati.	Sept. 9, 1915
Roesener, Bernard H.	Cincinnati	April 14, 1852	July 3, 1875	Ordination	Retired	
Rogovsky, A. H.	Hungary	Dec. 24, 1876	July 8, 1900	1917	South River, New Jersey	Sept. 5, 1918
Rolfes, Joseph H.	Covington, Ky.	April 11, 1893	Mar. 15, 1919	Ordination	Ass. Chaplain St. Rita School for Deaf, Lockland, O.	
Roth, Francis A.	Reading, O.	July 21, 1872	Dec. 21, 1895	Ordination	St. William's, Cincinnati	July, 1920
Rumnebaum, A. F.	Cincinnati	Feb. 23, 1856	May 24, 1883	Ordination	Holy Family, Cincinnati	Jan. 1, 1910
Russell, Michael F.	Wexford	Oct. 9, 1848	June 29, 1875	1892	Retired	Sept. 15, 1912
Ruthman, Arthur G.	Cincinnati	Aug. 13, 1894	Mar. 15, 1919	Ordination		
Ryan, Edward A.	Cincinnati	Oct. 15, 1865	June 17, 1896	Ordination	Ass. Holy Family, Dayton, O.	April 5, 1919
Ryan, James	Ireland	Nov., 1850	July, 1879	Feb., 1902	Wyoming, O.	Feb. 4, 1912
Saller, John M.	Germany	Aug. 19, 1878	June 15, 1904	Ordination	St. Agnes, Dayton, O.	June 3, 1914
Schengber, John Henry	Germany	Nov. 16, 1867	Feb. 12, 1893	Ordination	Rector Holy Trinity, Dayton, O.	Dec. 23, 1910
Schmidt, George Xavier	Reading, O.	Sept. 2, 1865	Sept. 24, 1890	Ordination	St. Boniface's, Cincinnati.	April 6, 1907
Schmitt, Grover W.	Cincinnati	Feb. 12, 1885	Feb. 6, 1912	Ordination	Superintendent of Schools	Nov., 1917

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Present Appointment	Date of Appointment
Schmitt, Leo M.	Sidney, O.	Oct. 30, 1890	June 2, 1917	Ordination	Ass. St. Mary's, Dayton, O.	July 1, 1917
Schneider, Nicholas	Germany	Nov. 27, 1877	June 17, 1905	Ordination	Franklin, O.	May 4, 1913
Schnuck, Francis James	Cincinnati	June 19, 1886	Sept. 16, 1910	Ordination	Holy Trinity, Cincinnati	Jan. 1, 1919
Schnuck, Peter Joseph	Cincinnati	Oct. 18, 1891	June 2, 1917	Ordination	Ass. St. Boniface's, Cincinnati	Sept. 1, 1920
Scholl, William	Germany	Sept. 15, 1850	April 7, 1879	Ordination	Rector St. Joseph's, Cincinnati	Oct. 1, 1896
Schopp, John Sebastian	White Oak, O.	Nov. 20, 1869	June 17, 1897	Ordination	Rector St. Augustine's, Cincinnati	Sept. 19, 1915
Schuer, Henry Joseph	Germany	Dec. 22, 1871	June 21, 1901	Ordination	Cheviot, O.	Feb. 1, 1914
Schumacher, A. L.	Dayton, O.	Mar. 4, 1894	Mar. 15, 1919	Ordination	Innsbruck, Austria	June 30, 1912
Schumacher, Henry J.	Cincinnati	Sept. 12, 1878	June 21, 1903	Ordination	Kenton, O.	Dec. 1, 1918
Schwartz, John Henry	Cincinnati	Jan. 25, 1878	June 21, 1903	Ordination	St. Michael's, Cincinnati	Oct. 1, 1918
Schawe, John Henry	Cincinnati	June 10, 1889	May 29, 1915	Ordination	Ass. St. Francis de Sales, Cincinnati	Feb. 2, 1911
Seuffert, John Lawrence	Germany	Aug. 10, 1869	May 30, 1896	Feb. 2, 1911	Mount St. Mary Seminary	July 1, 1920
Shea, John Joseph	Boston, Mass.	June 13, 1857	Aug. 15, 1884	1892		Oct. 5, 1919
Sherry Robert Joseph	Dayton, O.	Jan. 10, 1895	May 29, 1920	Ordination	Ass. St. Mary's, Piqua, O.	Aug. 19, 1911
Shine, William Anthony	Cincinnati	April 15, 1895	Sept. 20, 1919	Ordination	Ass. St. Matthew, Norwood, O.	June 18, 1918
Siebert, Joseph S.	Cincinnati	May 14, 1875	June 16, 1899	Ordination	Rector Emmanuel's, Dayton, O.	Mar. 1, 1918
Siefert, Francis Joseph	Cincinnati	Aug. 18, 1882	June 21, 1907	Ordination	Our Lady of Loretto, Cincinnati	June 8, 1898
Sieve, Francis Bernard	Cincinnati	Oct. 20, 1882	June 5, 1909	Ordination	Greenfield, O.	Sept. 1, 1920
Sims, Edward Hilarion	Defiance, O.	Dec. 7, 1892	May 25, 1918	Ordination	Ass. St. Martin's, Brown Co., O.	Oct. 5, 1919
Smith, Francis	Centerville, Ind.	Mar. 11, 1893	May 29, 1920	Ordination	Ass. Holy Family, Cincinnati	Aug., 1919
Spence, Charles E.	Pickaway Co., O.	July 15, 1895	Sept. 20, 1919	Ordination	Ass. St. Joseph, Springfield, O.	Aug. 1, 1916
Spickerman, William J.	Cincinnati	Oct. 14, 1883	June 19, 1908	Ordination	Bridgetown, O.	Sept. 6, 1914
Stedman, John Philip	Aurora, Ind.	April 28, 1891	June 17, 1916	Ordination	Ass. Assumption, Cincinnati	Sept., 1912
Stein, John Gregory	Cincinnati	July 11, 1876	June 20, 1902	Ordination	Chaplain Good Shepherd Convent, Carth., O.	Sept. 1, 1920
Steinbrunner, Joseph H.	Victoria, O.	Nov. 4, 1882	Sept. 16, 1910	Ordination	Apostolic Mission Band	Feb. 8, 1919
Steinkamp, George J.	Cincinnati	Mar. 19, 1884	June 19, 1908	Ordination	St. John's, Dayton, O.	Sept. 1, 1920
Stich, Henry Aloysius	Dayton, O.	Nov. 8, 1883	June 20, 1913	Ordination	Resurrection, Dayton, O.	April 5, 1919
Stoll, Raymond	Brookville, Ind.	Jan. 22, 1893	Mar. 15, 1919	Ordination	Ass. St. Paul's, Cincinnati	Sept. 20, 1912
Strzelczok, Boleslaus F.	Poland	May 30, 1869	Sept. 19, 1896	1902	St. Stanislaus, Cincinnati	Aug. 15, 1920
Stuber, Theodore R.	Calion, O.	June 28, 1886	June 10, 1911	Ordination	Chaplain Mount St. Joseph, O.	Mar. 1, 1907
Sund, Joseph Francis	Cincinnati	Nov. 12, 1874	June 17, 1898	Ordination	Our Lady of Victory, Delhi, O.	June 1, 1918
Taske, Henry Joseph	Cincinnati	Mar. 6, 1887	June 14, 1912	Ordination	Otway, O.	Sept. 1, 1920
Thill, Francis A.	Dayton, O.	Oct. 12, 1893	Feb. 28, 1920	Ordination	Chaplain Holy Name Monastery, Cincinnati	

Name	Native of	Date of Birth	Date of Ordination	In the Diocese Since	Present Appointment	Date of Appointment
Tieten, Joseph A.	Cincinnati	Jan. 2, 1874	June 17, 1897	Ordination	St. Catherine, Cincinnati	Sept. 12, 1903
Tiemann, Louis A.	Cincinnati	Mar. 4, 1870	Dec. 8, 1893	Ordination	Sacred Heart, Camp Washington, Cin.	Mar. 1, 1918
Trench, John Patrick	Springfield, O.	Sept. 1, 1890	June 10, 1917	Ordination	Ass. Blessed Sacrament, Cincinnati	July 1, 1917
Van den Bosch, A. J.	Dayton, O.	April 7, 1875	June 17, 1905	Ordination	St. Anne's, Hamilton, O.	June 28, 1914
Varellman, Francis H.	Reading, O.	May 3, 1852	June 10, 1876	Ordination	St. Elizabeth's, Norwood, O.	Oct. 4, 1896
Varley, Francis A.	Springfield, O.	Sept. 13, 1881	June 21, 1907	Ordination	St. Vincent de Paul, Cincinnati	June 8, 1918
Varley, Martin M.	Dayton, O.	Nov. 8, 1887	Sept. 16, 1910	Ordination	St. Bernard, Winton Place, Cincinnati	April 5, 1919
Veil, Frederic Bernard	Germany	July 28, 1872	June 16, 1899	Ordination	St. Peter's, Hamilton, O.	Sept. 1, 1913
Veltr, Urban John	Cincinnati	May 30, 1891	May 29, 1915	Ordination	Ass. Holy Trinity, Middletown, O.	June 19, 1915
Voelker, Henry A.	Cincinnati	Sept. 4, 1881	June 19, 1908	Ordination	Newport, O.	Aug. 1, 1916
Vonderahe, George H.	Cincinnati	Feb. 22, 1894	Mar. 15, 1919	Ordination	Ass. St. Paul, Cincinnati	Sept., 1919
Von Hagel, Albert F.	Cincinnati	Feb. 20, 1863	Dec. 18, 1886	Ordination	Chaplain St. Aloysius Orphanage, Bond Hill	Oct. 12, 1892
Wade, James Joseph	Cincinnati	Mar. 16, 1888	May 29, 1915	Ordination	Ass. St. Anthony's, Cincinnati	April 5, 1920
Wagner, Robert M.	Cincinnati	May 29, 1889	June 2, 1917	Ordination	Ass. St. Joseph's, Dayton, O.	July 1, 1917
Walchhaus, Henry J.	Sidney, O.	June 29, 1891	Mar. 18, 1916	Ordination	Ass. Director Bureau of Charities	Oct. 5, 1919
Walsh, Francis J.	Lockland, O.	Sept. 25, 1886	June 14, 1912	Ordination	Chaplain St. Rita School, Lockland, O.	Mar., 1912
Walsh, Leo Mary	Brazil, Ind.	Mar. 21, 1884	Sept. 15, 1907	Ordination	St. Andrew, Cincinnati	Feb. 12, 1921
Ward, James Patrick		April 28, 1888	May 25, 1918	Ordination	Ass. St. Raphael's, Springfield, O.	June 1, 1918
Weich, William Clement	Springfield, O.	Dec. 15, 1881	June 22, 1906	Ordination	Rector St. Joseph's, Dayton, O.	Mar. 7, 1917
Wellman, Bernard J.	St. Anthony, O.	May 8, 1884	June 14, 1912	Ordination	Bellevue, O.	Aug. 1, 1916
Wernke, Joseph Louis	Cincinnati	Oct. 25, 1883	June 14, 1912	Ordination	Rhine, O.	Sept. 1, 1920
Wessel, Lawrence G.	Elmwood Place, O.	May 6, 1891	June 17, 1916	Ordination	Freyburg, O.	Oct. 1, 1918
Westermann, Henry A.	Cincinnati	May 9, 1885	Feb. 6, 1912	Ordination	Ass. St. William's, Cincinnati	July 1, 1917
Wiederhold, Charles	Germany	June 11, 1853	April 1, 1876	Ordination	St. Jerome, Cincinnati	Oct., 1916
Windthorst, E. M. *	Germany	June 18, 1846	June 2, 1871	Ordination	SS. Peter and Paul, Reading, O.	Sept. 27, 1887
Winner, Henry Joseph	Germany	Nov. 20, 1864	June 17, 1896	Ordination		
Yaus, Louis Herman	Cincinnati	Nov. 22, 1873	June 21, 1903	Ordination	Coldwater, O.	Sept. 7, 1915

*Appointed domestic prelate, January 12, 1888.

B. REGULAR

1. DECEASED

ORDER OF ST. BENEDICT

Name	Native of	Born	In the Diocese		Died	Buried
			Ordained	Since		
Stolz, Denys.....	Williamsburg, Pa.....	Feb. 7, 1845...	Sept. 19, 1868...	1896.....	Feb. 16, 1912, Williamsburg, Pa.....	St. Bernard, Ala.

INSTITUTE OF CHARITY

Costa, Joseph.....	Italy.....	Oct. 18, 1823...	Feb. 19, 1853.....	Feb. 2, 1917, Galesburg, Ill.....	Galesburg, Ill.
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ORDER OF FRIARS MINOR

Abarth, Dionysius.....	Austria.....	June 6, 1823...	July 12, 1846...	1857.....	Nov. 20, 1882 Louisville, Ky.....	Louisville, Ky.
Alf, Paul.....	Cincinnati.....	June 21, 1852...	Sept. 22, 1877...	1879.....	July 18, 1907, Louisville, Ky.....	Louisville, Ky.
Allstaetter, Philibert.....	Hamilton, O.....	Mar. 18, 1858...	Mar. 12, 1881...	1886.....	July 8, 1912, Cincinnati, Ohio.....	St. Mary Cem., St. Bern.
Arnold, Venantius.....	Austria.....	Dec. 14, 1833...	Dec. 20, 1856...	1860.....	May 27, 1895, Salsburg, Austria.....	.....
Bayer, Augustine.....	Cincinnati.....	June 25, 1849...	May 25, 1872...	Ordination.....	June 23, 1907, Louisville, Ky.....	Louisville, Ky.
Beine, Accursius.....	Germany.....	Aug. 15, 1835...	Nov. 7, 1862...	Ordination.....	Mar. 13, 1888, Louisville, Ky.....	Louisville, Ky.
Brockmann, Herbert.....	St. Bernard, O.....	July 10, 1875...	July 14, 1901...	Ordination.....	Nov. 13, 1918, Roswell, N. Mex.....	St. Mary Cem., St. Bern.
Bruns, Innocent.....	Louisville, Ky.....	Jan. 13, 1855...	Mar. 19, 1878...	1887.....	.....	.....
Dingwerth, Athanasius.....	Austria.....	Dec. 19, 1876...	June 24, 1904...	Ordination.....	Aug. 9, 1918, Chicago, Ill.....	Oldenburg, Ind.
Eberhard, Pirminius.....	Austria.....	July 21, 1821...	July 13, 1845...	1850.....	Feb. 3, 1862, Cincinnati, O.....	St. John Cem., St. Bern.
Eiberger, Juvenal.....	Austria.....	May 4, 1834...	July 25, 1858...	1869.....	July 22, 1873, St. Bernard, O.....	St. John Cem., St. Bern.
Etschmann, Edmund.....	Austria.....	Oct. 5, 1810...	Dec. 19, 1835...	1846.....	May 21, 1890, Schwaz, Tyrol.....	.....
Fangmann, Gregory.....	Cincinnati.....	July 16, 1846...	May 22, 1869...	1874.....	Oct. 21, 1912, Cincinnati, O.....	St. Mary Cem., St. Bern.
Gaugel, Francis Xavier.....	Germany.....	Jan. 8, 1852...	Dec. 19, 1874...	Ordination.....	Oct. 7, 1879, St. Bernard, O.....	St. John Cem., St. Bern.
Gottbehoede, Lucas.....	Germany.....	Jan. 22, 1837...	Nov. 7, 1862...	Ordination.....	Mar. 27, 1914, Cincinnati, O.....	St. Mary Cem., St. Bern.
Gsfir, Archangelus.....	Austria.....	May 12, 1819...	Sept. 24, 1842...	1858.....	April 14, 1870, Salzburg, Austria.....	.....
Hafertepe, Angelus.....	Germany.....	June 24, 1855...	June 15, 1878...	1880.....	Mar. 11, 1915, Hamilton, O.....	Hamilton, O.
Hammer, Bonaventure.....	Germany.....	June 23, 1842...	Aug. 5, 1865...	Ordination.....	Jan. 19, 1917 Lafayette, Ind.....	Lafayette, Ind.

Name	Native of	Born	Ordained	In the Diocese		Buried
				Since	Died	
Sailer, Stephan	Austria	Mar. 29, 1828	July 26, 1857	1868	Dec. 19, 1899, Salzburg, Austria	
Sanning, Ambrose	Cincinnati	Feb. 5, 1847	Jan. 6, 1870	Ordination	Nov. 6, 1908, Baltimore, Md.	St. Mary Cem., St. Bern.
Schaefer, Maximilian	Cincinnati	July 8, 1851	May 14, 1874	Ordination	Dec. 18, 1907, Cincinnati, O.	St. Mary Cem., St. Bern.
Schmid, Eusebius	Austria	Jan. 10, 1823	May 17, 1846	Dec.	1861	Dec. 31, 1897, Bozen, Tyrol
Schnorbus, Juvenal	Cincinnati	Feb. 2, 1862	Dec. 28, 1885	1890	Sept. 27, 1912, Cincinnati, O.	St. Mary Cem., St. Bern.
Schroeder, John Baptist	Enochburg, Ind.	Oct. 9, 1852	Aug. 18, 1875	1888	Feb. 14, 1901, Peoria, Ill.	
Stallo, Guido	Cincinnati	April 7, 1856	Nov. 7, 1879		Dec. 20, 1918, Louisville, Ky.	
Steigerwald, Albert	Germany	June 16, 1859	April 16, 1882	Ordination	Nov. 4, 1888, Cincinnati, O.	Lafayette, Ind.
Steinkamp, Clement	Germany	Mar. 22, 1842	June 6, 1869	1883	July 13, 1919, Lafayette, Ind.	
Stephan, Theodore	Cincinnati	Mar. 23, 1862	Feb. 28, 1885	1897	Oct. 30, 1918, Gallup, N. Mex.	Gallup, New Mex.
Trost, Vincent	Cincinnati	July 26, 1863	July 26, 1887	Ordination	Mar. 21, 1919, Buffalo, N. Y.	St. Mary Cem., St. Bern.
Unterthiner, William	Austria	Oct. 2, 1869	Sept. 9, 1832	Oct.	1844	Jan. 17, 1857, Cincinnati, O.
Wachter, Nicholas	Austria	Oct. 6, 1811	June 11, 1835	Oct.	1847	Feb. 20, 1869, Cincinnati, O.
Wagner, Eusebius	Cincinnati	June 3, 1874	July 24, 1897	Ordination	July 13, 1917, Peoria, Ill.	St. John Cem., St. Bern.
Webersinke, Ubald	Austria	May 13, 1837	June 2, 1860	Dec.	1861	Oct. 4, 1909, Lafayette, Ind.
Widmann, David	Austria	Mar. 8, 1805	Aug. 16, 1829	1852	Dec. 19, 1871, Reutte, Tyrol	St. Mary Cem., St. Bern.
Zeug, Herculan	Peoria, Ill.	Aug. 12, 1875	July 14, 1901	1903	April 12, 1917, Lafayette, Ind.	Lafayette, Ind.
Zieverink, Basil	Cincinnati	Aug. 4, 1863	July 26, 1887	Ordination	Nov. 8, 1894, Cincinnati, O.	St. Bernard, O.

ORDER OF FRIARS PREACHER

Adams, Leo	Kentucky	1824	1862	
Alemany, Joseph	Sadoc	Spain	1865	
Alleman, John George	France	July 13, 1814	Mar. 27, 1837	1840
Anderson, Peter A.	Elizabethtown, N. J.	1812	June 1, 1834	Ordination
Bokel, John A.	Germany	Sept. 1, 1820	June 20, 1848	Ordination
Bowling, Charles D.	Kentucky	1804 (05)	June 13, 1830	1831
Brady, Bernard A.	Ireland	April 15, 1833	1862 (63)	1865
Bullock, James	Kentucky	1804 (05)	June 13, 1830	1831
Byrne, Stephen	Ireland	Sept. 25, 1832	Aug. 4, 1856	1861
Cady, Thomas J.	Vermont	Jan. 14, 1835	Nov. 18, 1863	Ordination
Clarkson, James H.	Kentucky	1812	1837	1837
Clarkson, Sydulv Albert	Kentucky	April 21, 1821	1849	Ordination

Name	Native of	Born	Ordained	In the Diocese Since	Died	Buried
Cleary, John R.	Ireland	Mar., 1823	July 28, 1850.	Ordination	Memphis, Tenn.	
Coll, Peter C.	Missouri	June 29, 1836	Aug. 2, 1861.	Ordination	May 6, 1887, Columbus, O.	
Collins, John S.	Ohio	Aug. 22, 1841	1866	Ordination	July 21, 1884, Minneapolis, Minn.	
Cubero, Francis	Spain	1806	1831	1842	July 15, 1883, Springfield, Ky.	
Daly, James V.	Ireland	Dec. 25, 1816	June 20, 1848.	1849	July 3, 1881, New York City.	
D'Arco, Mannes	Italy	May 24, 1818	Dec. 18, 1841.	1845	June 1, 1899, Liberty, Ind.	
De Raymaecker, J. B. V.	Belgium	May 25, 1796	1822	Ordination	Dec. 16, 1865, Belgium	
Dunn, Joseph F.	Canada	Feb. 21, 1833	Aug. 4, 1856	Ordination	Feb. 4, 1891, Washington, D. C.	
Edelen, James V.	Kentucky	Sept. 25, 1823	July 28, 1850.	Ordination	Nov. 18, 1892, Memphis, Tenn.	
Faly, Anthony D.	Ireland	1804	1832 (33)	1834	Feb. 20, 1871, Buenos Ayres, Argentine	
Fortune, Moses B.	Ireland	Jan. 18, 1830	July, 1856	1864	Mar. 13, 1885, Kentucky	
Gangloff, Raymond A.	France	1821 (22)	1849	Ordination	June 9, 1864, Cincinnati, O.	Piqua, O.
Grace, Thomas L.	Charleston, S. C.	Nov. 16, 1814	Dec. 21, 1839.	1844	Feb. 22, 1897, St. Paul, Minn.	
Heaney, James P.	New York City	July 10, 1834	Aug. 15, 1859.	1860	June 22, 1904, Kentucky	
Hill, John Augustine	England	1777 (78)	Dec., 1820.	1822	Sept. 3, 1828, Canton, O.	Canton, Ohio
Hynes, John Thomas	Ireland		1822	1822	Feb., 1869	
Jarboe, Joseph T.	Kentucky	June 29, 1806	June 13, 1830.	1835	Mar. 27, 1887, Somerset, O.	
Kelly, Joseph A.	Ireland	July 12, 1827	July 28, 1850.	Ordination	Aug. 7, 1885, Memphis, Tenn.	
Keogh, Patrick V.	Ireland	Mar. 17, 1828	Aug. 4, 1856.	Ordination	Oct. 7, 1896, Somerset, O.	
Lilly, Michael D.	Ireland	Oct. 28, 1831	Aug. 4, 1856.	Ordination	Aug. 20, 1901, New York City	
Lynch, John H.	Zanesville, O.	June 22, 1825	July 18, 1854.	Ordination	Aug. 7, 1908, Zanesville, O.	
McGovern, John B.	Ireland	Dec., 1836	May 2, 1863.	Ordination	Sept. 21, 1918, California	
McGrady, John H.	Ireland	1799	1822	1822	Dec. 27, 1838, St. Rose, Ky.	
McGrath, Matthew F.	Ireland		Aug. 4, 1856	Ordination	Dec. 15, 1870, Pleasant Valley, O.	
Magee, John James	Ireland		1822	1853	Sept. 17, 1868, California	
Martin, Thomas H.	Ireland	1794	1822	1823	May 10, 1859, New York City	
Mazzuchelli, Samuel C.	Italy	Nov. 4, 1806	Sept. 5, 1830.	Ordination	Feb. 23, 1864, Benton, Wis.	Benton, Wis.
Miles, Richard P.	Maryland	May 17, 1791	Sept. 15, 1816	1828	Feb. 21, 1860, Nashville, Tenn.	Nashville, Tenn.
Montgomery, Charles P.	Kentucky	1806	June 13, 1830.	1833	April 9, 1860, Zanesville, O.	
Montgomery, Samuel L.	Maryland	c. 1790	Sept., 1816	1829	Nov. 26, 1863, Nashville, Tenn.	
Montgomery, S. H.	Maryland	c. 1790	Sept., 1816	1823	Feb., 1855, New Orleans, La.	
Munos, Raphael	Spain	1777	Dec. 14, 1799.	1825	July 18, 1830, Cincinnati.	
Noon, Dominic H.	Pennsylvania	Oct. 10, 1818	Aug. 2, 1861.	1861	Sept. 22, 1894, Somerset, O.	

Name	Native of	Born	Ordained	In the Diocese		Died	Buried
				Since			
Noon, Philip D.	Ohio.	May 17, 1831.	Sept. 28, 1853.	Ordination	Feb. 14, 1859,	Somerset, O.	
O'Brien, Denis A.	Ireland	c. 1833.	Aug. 15, 1859.	1859.	Oct. 9, 1873,	Memphis, Tenn.	
O'Brien, Matthew A.	Ireland	c. 1802.	1839.	1841.	Jan. 15, 1871,	Kentucky	
O'Leary, Daniel Joseph.	Ireland	1785.	1823.	1823.	Feb. 8, 1835,	Somerset, O.	
O'Rourke, Richard P.	Ireland	May 10, 1840.	1866.	Ordination	Mar. 5, 1899,	Kansas City, Mo.	
Poelking, Joseph K.	Germany	1851.	Ordination	Dec.	1866,	Cincinnati, O.	
Pozzo, Eugene H.	Italy	July 29, 1808.	1831.	1840.	1862,	Italy	
Ralph, Hubert P.	Ireland	Sept. 16, 1834.	May 25, 1861.	1863.	Feb. 26, 1908,	Ireland	
Rotchford, John A.	Virginia	Jan. 26, 1834.	Aug. 15, 1859.	1860.	Oct. 5, 1896,	Newark, N. J.	
Sheehy, John D.	Ireland	June 3, 1831.	Aug. 4, 1856.	Ordination	Oct. 17, 1873,	Memphis, Tenn.	
Scheurman, Joseph A.	Pennsylvania	June 30, 1828.	Aug. 15, 1859.	Ordination	April 2, 1862,	Washington, D. C.	
Sheridan, James A.	New York City	Oct. 27, 1834.	Aug. 2, 1861.	1863.	April 24, 1889,	Louisville, Ky.	
Slinger, Joseph H.	Ohio.	Dec. 20, 1839.	Nov. 18, 1863.	1865.	April 11, 1909,	New York City	
Turner, Jeremiah P.	Kentucky	Aug. 1, 1834.	Aug. 15, 1859.	1866.	Oct. 6, 1892,	New York City	
Tuite, William R.	England	1766.	1792.	1828.	May 25, 1833,	Kentucky	
Van den Brock, John T.	Holland	1783 (84)	1808.	1832.	Nov. 5, 1851,	Little Chute, Wis.	
Van de Weyer, Adrian F.	Belgium	Oct. 17, 1781.	1823.	1833.	Oct. 21, 1871,	Belgium	
Vilarrasa, Francis S.	Spain	Aug. 9, 1814.	1837.	1844.	Mar. 17, 1888,	Benicia, Cal.	
Walker, Osmund P.	Ohio.	Dec. 8, 1822.	July 28, 1850.	Ordination	June 22, 1900,	Somerset, O.	
Whelan, James.	Ireland	June 8, 1823.	Aug. 2, 1846.	Ordination	Feb. 18, 1878,	Zanesville, O.	
Wilson, George J. A.	Virginia	Jan. 1, 1807.	1836.	Ordination	Feb. 27, 1884,	Kentucky	
Wilson, Samuel T.	England	1761.	June 10, 1786.	1822.	May 23, 1824,	Kentucky	
Young, Nicholas D.	Maryland	June 11, 1773.	Dec. 10, 1817.	1818.	Nov. 28, 1878,	Washington, D. C.	St. Joseph's, Somerset, O.
Young, Nicholas R.	District Columbia	Aug. 31, 1818.	1841.	1844.	July 24, 1876,	Washington, D. C.	Washington, D. C.
CONGREGATION OF THE HOLY GHOST							
Heizmann, Matthew.	Germany.	Feb. 20, 1838.	Dec. 23, 1865.	1874.	Mar. 3, 1917,	Ferndale, Darien, Conn.	Darien, Conn.
Ott, George	France	July 20, 1838.	June 14, 1862.	1873.	Feb. 28, 1902,	Pipinal, France.	
Richert, James	France	Feb. 24, 1843.	Sept. 23, 1866.	1874.	Oct. 11, 1918,	Pittsburgh, Pa.	Sharpsburg, Pa.
Roth, Francis Joseph	France	Oct. 10, 1841.	Dec. 21, 1867.	1877.	Jan. 5, 1914,	Chippewa Falls, Wis.	Chippewa Falls, Wis.
Schwab, Francis W.	Germany	Oct. 1, 1844.	June 6, 1868.	1873.	May 23, 1903,	Pittsburgh, Pa.	Sharpsburg, Pa.
Steurer, Charles.	Germany	Oct. 21, 1835.	Dec. 20, 1862.	1873.	May 14, 1918,	Tarentum, Pa.	Tarentum, Pa.
Strub, Joseph.	France	Nov. 1, 1833.	April 13, 1858.	1874.	Jan. 27, 1890,	Pittsburgh, Pa.	Sharpsburg, Pa.

CONGREGATION OF THE HOLY GHOST

Heizmann, Matthew.	Germany.	Feb. 20, 1838.	Dec. 23, 1865.	1874.	Mar. 3, 1917,	Ferndale, Darien, Conn.	Darien, Conn.
Ott, George.	France.	July 20, 1838.	June 14, 1862.	1873.	Feb. 28, 1902,	Pipinal, France.	
Richert, James.	France.	Feb. 24, 1843.	Sept. 23, 1866.	1874.	Oct. 11, 1918,	Pittsburgh, Pa.	Sharpsburg, Pa.
Roth, Francis Joseph.	France.	Oct. 10, 1841.	Dec. 21, 1867.	1877.	Jan. 5, 1914,	Chippewa Falls, Wis.	Chippewa Falls, Wis.
Schwab, Francis W.	Germany.	Oct. 1, 1844.	June 6, 1868.	1873.	May 23, 1903,	Pittsburgh, Pa.	Sharpsburg, Pa.
Steurer, Charles.	Germany.	Oct. 21, 1835.	Dec. 20, 1862.	1873.	May 14, 1918,	Tarentum, Pa.	Tarentum, Pa.
Strub, Joseph.	France.	Nov. 1, 1833.	April 13, 1858.	1874.	Jan. 27, 1890,	Pittsburgh, Pa.	Sharpsburg, Pa.

SOCIETY OF JESUS

Name	Native of	Born	Ordained	In the Diocese Since	Died	Buried
Acma, Francis	Belgium	April 23, 1820	Mar. 22, 1850	1849	May 4, 1864, Cincinnati, O.	St. Jos. Cem., Cin.
Aelen, Herman	Holland	April 20, 1812	Mar. 18, 1837	1847		
Arnoudt, Peter J.	Belgium	May 11, 1811	Sept. 23, 1843	1856	July 29, 1865, Cincinnati, O.	St. Jos. Cem., Cin.
Baselmans, Henry	Holland	Mar. 8, 1836	June 2, 1860	1863	June 20, 1907, Chicago, Ill.	Chicago, Ill.
Blox, John	Belgium	Jan. 17, 1810		1845	April 27, 1860, Philadelphia, Pa.	Philadelphia, Pa.
Boorman, Martial I.	United States	Mar. 6, 1853	Aug. 28, 1886	1909	May 30, 1911, Chicago, Ill.	Chicago, Ill.
Boex, William F.	Holland	Mar. 29, 1835	June 18, 1859	1866	Aug. 26, 1909, St. Louis, Mo.	Florissant, Mo.
Boudreaux, Isidore J.	United States	Sept. 11, 1817	Sept. 29, 1848	1854	Feb. 8, 1885, Chicago, Ill.	Florissant, Mo.
Boyce, Peter	France	Mar. 12, 1832		1882	Oct. 17, 1907, Macon, Ga.	Macon, Ga.
Brady, Eugene H.	United States	Aug. 22, 1839	July 2, 1873	1878	June 21, 1903, Joliet, Ill.	Chicago, Ill.
Bronsgest, Henry C.	Holland	April 17, 1842	June 6, 1868	1873	April 28, 1918, Florissant, Mo.	Florissant, Mo.
Bushart, Leopold	Belgium	Jan. 27, 1833	Aug. 26, 1861	1871	Sept. 1, 1909, St. Louis, Mo.	Florissant, Mo.
Carrell, George	United States	June 13, 1803	Dec. 20, 1827	1847	Sept. 25, 1868, Covington, Ky.	Covington, Ky.
Chambers, Thomas B.	United States	Mar. 10, 1835	Dec. 23, 1865	1868	Feb. 20, 1908, Cincinnati, O.	St. Jos. Cem., Cin.
Charroppin, Charles M.	United States	Aug. 15, 1840	Dec. 19, 1875	1893	Oct. 17, 1915, St. Charles, Mo.	Florissant, Mo.
Coghlan, John I.	Ireland	April 21, 1829	Sept. 20, 1862	1881	Aug. 7, 1897, St. Louis, Mo.	Florissant, Mo.
Condon, John D.	Ireland	Nov. 14, 1836	Mar. 17, 1863	1896	Mar. 26, 1908, Cincinnati, O.	St. Jos. Cem., Cin.
Converse, James	United States	July 30, 1814	Aug. 15, 1853	1858	April 26, 1881, St. Louis, Mo.	Florissant, Mo.
Coosemans, Ferdinand	Belgium	Feb. 5, 1823	July 31, 1851	1858	Feb. 7, 1878, Chicago, Ill.	Florissant, Mo.
Costa, Emmanuel	Italy	Oct. 20, 1815	July 31, 1851	1853	May 31, 1855, St. Louis, Mo.	Florissant, Mo.
De Blicke, John	Belgium	Feb. 16, 1821	July 24, 1848	1849	May 30, 1883, Chicago, Ill.	Chicago, Ill.
D'Hoop, Francis X.	Belgium	Jan. 4, 1813	Aug. 29, 1845	1848	Nov. 24, 1882, Cincinnati, O.	St. Jos. Cem., Cin.
De Leeuw, Theodore	Holland	Jan. 13, 1810	1834	1848	July 31, 1892, St. Louis, Mo.	Florissant, Mo.
De Meester, Peter J.	Belgium	Oct. 6, 1817	Sept. 8, 1853	1866	Feb. 28, 1846, St. Charles, Mo.	Florissant, Mo.
De Theux, Theodore M.	Belgium	Jan. 25, 1879		1842	Oct. 5, 1910, Superior, Wis.	Superior, Wis.
Dierckes, Albert A.	United States	Mar. 1, 1858	June 30, 1892	1901	July 23, 1871, Philadelphia, Pa.	Philadelphia, Pa.
Di Maria, Francis	Italy	May 13, 1808		1844	Feb. 5, 1915, Chicago, Ill.	Chicago, Ill.
Dowling, James A.	United States	May 17, 1849	April 3, 1880	1900	Nov. 12, 1918, Cincinnati, O.	St. Jos. Cem., Cin.
Driessen, John Holland	Holland	Sept. 15, 1841	June 15, 1867	1883	Mar. 2, 1885, Cincinnati, O.	St. Jos. Cem., Cin.
Driscoll, Charles	Belgium	May 13, 1820	July 20, 1848	1848	Dec. 9, 1857, Leavenworth, Kan.	St. Jos. Cem., Cin.
Duerinck, John B.	Belgium	May 8, 1809	May 29, 1845	1845	July 26, 1867, St. Mary's, Kan.	St. Mary's, Kans.
Dumortier, Louis	France	Oct. 12, 1810	April 29, 1848	1851		

Name	Native of	Born	Ordained	In the Diocese Since	Died	Buried
Elet, John A.	Belgium	Feb. 19, 1802.	Sept. 23, 1827.	1840.	Oct. 2, 1851, Florissant, Mo.	Florissant, Mo.
Emig, John B.	Germany	July 26, 1808.	Mar. 11, 1839.	1842.	Dec. 10, 1889, Conewago, Pa.	Conewago, Pa.
Fastré, Joseph	Belgium	Feb. 7, 1823.	Aug. 28, 1852.	1870.	Sept. 22, 1878, Cincinnati, O.	St. Jos. Cem., Cin.
Finn, Thomas B.	United States	Oct. 30, 1859.	Sept. 5, 1895.	1916.	Mar. 3, 1920, Cincinnati, O.	St. Jos. Cem., Cin.
Foley, James D.	United States	Feb. 4, 1854.	Jan. 31, 1885.	1908.	Jan. 24, 1920, Milwaukee, Wis.	Milwaukee, Cin.
Garesché, Frederic A.	United States	Aug. 28, 1825.	July 14, 1857.	1891.	Dec. 8, 1910, Cincinnati, O.	St. Jos. Cem., Cin.
Glizal, John L.	France	Jan. 1, 1809.		1840.	Aug. 6, 1859, St. Louis, Mo.	Florissant, Mo.
Graffweg, William	Germany	April 1, 1835.	Aug. 24, 1869.	1897.	July 29, 1906, Mankato, Minn.	Mankato, Minn.
Grimmelsman, Joseph	United States	Mar. 17, 1853.	Sept. 8, 1884.	1908.	Dec. 20, 1918, St. Louis, Mo.	Florissant, Mo.
Higgins, Edward A.	Ireland	Dec. 23, 1838.	June 30, 1869.	1874.	Dec. 4, 1902, Cincinnati, O.	Florissant, Mo.
Hill, Walter H.	United States	Jan. 21, 1822.	Aug. 24, 1861.	1865.	May 18, 1907, St. Louis, Mo.	Florissant, Mo.
Hoecken, Adrian	Holland	Mar. 18, 1815.	May 30, 1842.	1865.	April 19, 1897, Milwaukee, Wis.	Milwaukee, Wis.
Horstman, Francis X.	Germany	Jan. 30, 1812.	July 24, 1848.	1852.	May 26, 1865, Florissant, Mo.	Florissant, Mo.
Kalcher, Francis X.	Austria	Nov. 16, 1806.		1849.	Sept. 22, 1852, St. Louis, Mo.	Florissant, Mo.
Keller, Joseph E.	France	July 25, 1827.	Aug. 15, 1853.	1853.	Feb. 4, 1886, Rome, Italy	Rome, Italy
Kelly, John C.	United States	April 18, 1848.	Aug. 29, 1885.	1886.	May 26, 1915, St. Mary's, Kan.	St. Mary's, Kan.
Kennedy, John E.	United States	July 2, 1844.	June 15, 1878.	1884.	Mar. 7, 1917, Cincinnati, O.	St. Jos. Cem., Cin.
Kenny, Denis	Ireland	May 8, 1813.	Aug. 29, 1846.	1847.	April 14, 1885, Milwaukee, Wis.	Milwaukee, Wis.
Kiely, John	Canada	Nov. 30, 1851.		1895.	April 15, 1905, St. Louis, Mo.	Florissant, Mo.
Kuhlmann, John T.	Germany	Mar. 15, 1821.	Dec. 19, 1857.	1868.	Jan. 13, 1887, St. Louis, Mo.	Florissant, Mo.
Kuppens, Francis X.	Belgium	June 18, 1838.	July 18, 1863.	1891.	April 8, 1916, Florissant, Mo.	Florissant, Mo.
Lambert, Aloysius A.	Belgium	Nov. 25, 1842.	Aug. 14, 1872.	1888.	Jan. 3, 1909, Davenport, Iowa	Florissant, Mo.
Lawlor, Michael J.	Ireland	May 31, 1825.	Aug. 23, 1856.	1856.	June 18, 1879, Chicago, Ill.	Chicago, Ill.
Levisse, Anthony	Holland	Mar. 30, 1822.	July 31, 1851.	1855.		Chicago, Ill.
McCarthy, James A.	Canada	Jan. 2, 1865.	June 27, 1902.	1913.	May 23, 1918, Chicago, Ill.	Chicago, Ill.
Maessele, Angelo	Belgium	May 4, 1812.	Sept. 23, 1843.	1843.	July 11, 1849, Cincinnati, O.	St. Jos. Cem., Cin.
Martin, Michael J.	Ireland	July 20, 1846.		1890.	Feb. 23, 1915, St. Louis, Mo.	Florissant, Mo.
Masselis, Benedict	Belgium	Mar. 17, 1820.	Aug. 15, 1853.	1865.	Feb. 16, 1913, Detroit, Mich.	Detroit, Mich.
Mearns, William L.	Ireland	Mar. 1, 1815.	April 14, 1846.	1846.		
Messee, Charles	Italy	Dec. 30, 1815.		1848.		
Meyer, Augustine K.	France	Sept. 18, 1854.	Sept. 4, 1887.	1903.	Dec. 27, 1904, Cincinnati, O.	St. Jos. Cem., Cin.
Meyer, Rudolph J.	United States	Nov. 8, 1841.	July 2, 1873.	1879.	Dec. 1, 1912, St. Louis, Mo.	Florissant, Mo.
Mignard, Paul	France	Aug. 5, 1808.		1842.	Oct. 8, 1882, New York City	New York City

Name	Native of	Born	Ordained	In the Diocese		Buried
				Since	Died	
Moeller, Henry	United States	Jan. 5, 1847	April 3, 1880	1884	Dec. 20, 1915, Detroit, Mich.	Florissant, Mo.
Murphy, Patrick A.	Ireland	May 12, 1845	April 3, 1880	1894	July 26, 1917, Chicago, Ill.	Chicago, Ill.
Nogues, Peter C.	France	Mar. 12, 1822	July 6, 1859	1864	June 28, 1898, Milwaukee, Wis.	Milwaukee, Wis.
Nota, Leonard	Italy	Nov. 25, 1807		1846	April 5, 1870, Worcester, Mass.	Worcester, Mass.
Nussbaum, Francis P.	Germany	Oct. 3, 1826	April 27, 1851	1889	Dec. 30, 1898, Cincinnati, O.	St. Jos. Cem., Cin.
Oakley, Maurice	Belgium	Dec. 21, 1814	Dec. 22, 1842	1856	Aug. 9, 1887, Chicago, Ill.	Chicago, Ill.
O'Neill, Francis X.	Canada	July 11, 1857	June 27, 1890	1899	Oct. 25, 1918, Cincinnati, O.	St. Jos. Cem., Cin.
O'Neill, John F.	Ireland	Sept. 26, 1820	Sept. 8, 1856	1865	Jan. 11, 1873, St. Louis, Mo.	Florissant, Mo.
O'Neill, Thomas	Ireland	Jan. 24, 1822	July 14, 1857	1869	Mar. 2, 1899, Cincinnati, O.	St. Jos. Cem., Cin.
O'Neill, Andrew I.	Ireland	Jan. 16, 1828	July 18, 1863	1863	Sept. 13, 1901, Chicago, Ill.	Chicago, Ill.
Patschowski, Joseph				1846	Oct., 1859, St. Louis, Mo.	
Peters, Hubert J.	Belgium	Aug. 22, 1832	1867	1888	Jan. 3, 1911, Chicago, Ill.	Chicago, Ill.
Pin, Aloysius	France	May 24, 1810	Mar. 11, 1839	1840		
Poland, John N.	United States	Nov. 7, 1846	April 27, 1878	1883	Mar. 4, 1907, Cincinnati, O.	Florissant, Mo.
Putten, Victor van der	Holland	Feb. 26, 1845	June 6, 1868	1876	Oct. 2, 1908, Milwaukee, Wis.	Milwaukee, Wis.
Rigge, Joseph F.	United States	July 5, 1842	April 6, 1877	1884	April 17, 1913, Cincinnati, O.	St. Jos. Cem., Cin.
Rimmele, Joseph F.	Germany	Aug. 7, 1831	Sept. 12, 1867	1882	April 6, 1893, Detroit, Mich.	Detroit, Mich.
Roelof, Roman	Belgium	Dec. 28, 1817	July 16, 1849	1852	Aug. 4, 1862, Cincinnati, O.	St. Jos. Cem., Cin.
Sautois, Florian J.	Belgium	Nov. 22, 1809	1834	1849	Nov. 11, 1886, Chicago, Ill.	Chicago, Ill.
Schaapman, Henry A.	Holland	Oct. 31, 1839	June 30, 1869	1887	Mar. 19, 1915, Detroit, Mich.	Detroit, Mich.
Schmidt, William	Germany	July 4, 1830	July 18, 1863	1864	Sept. 27, 1886, Florissant, Mo.	Florissant, Mo.
Schultz, John	France	Feb. 2, 1816	Sept. 29, 1848	1861	Aug. 25, 1887, St. Louis, Mo.	Florissant, Mo.
Smedts, John B.	Belgium	April 11, 1801	Jan. 29, 1826	1850	Feb. 19, 1855, St. Louis, Mo.	Florissant, Mo.
Tschieder, Peter	Switzerland	Oct. 26, 1818	July 16, 1849	1849	May 7, 1907, Florissant, Mo.	Florissant, Mo.
Van Kregel, John	Holland	June 26, 1843	May 19, 1872	1887	June 7, 1908, Cincinnati, O.	St. Jos. Cem., Cin.
Verheyden, Peter	Belgium	Mar. 7, 1809	Mar. 11, 1839	1843		
Verdin, John S.	United States	Feb. 1, 1822	July 31, 1851	1882	Nov. 2, 1889, St. Louis, Mo.	Florissant, Mo.
Verreydt, Felix L.	Belgium	Feb. 18, 1798	Sept. 23, 1827	1869	Mar. 1, 1883, Cincinnati, O.	Florissant, Mo.
Walsh, James	Ireland	Aug. 10, 1824	Sept. 24, 1864	1867	Oct. 14, 1881, Chicago, Ill.	Chicago, Ill.
Ward, Patrick J.	Ireland	July 31, 1830	July 4, 1868	1886	Dec. 17, 1901, Florissant, Mo.	Florissant, Mo.
Weber, Joseph	Switzerland	Nov. 20, 1815	Dec. 31, 1846	1848	Aug. 17, 1890, St. Louis, Mo.	Florissant, Mo.
Weir, John F.	United States	June 20, 1858	Aug. 25, 1889	1898	Feb. 25, 1915, Cincinnati, O.	St. Jos. Cem., Cin.
Weninger, Francis X.	Austria	Oct. 30, 1805	Sept. 30, 1828	1848	June 29, 1888, Cincinnati, O.	St. Jos. Cem., Cin.

Name	Native of	Born	Ordained	In the Diocese Since	Died	Buried
Wippert, Francis X.	Germany.	June 25, 1815.	1846.	1848.	July 11, 1892, St. Louis, Mo.	Florissant, Mo.
Zealand, Joseph van	Holland.	Dec. 29, 1831.	July 18, 1863.	1863.	Feb. 18, 1904, St. Louis, Mo.	Florissant, Mo.

SOCIETY OF MARY

Christ, Christian	Baltimore, Md.	Dec. 6, 1863.	Sept. 13, 1891.	1896.	Dec. 24, 1912, Mount St. John, O.	Dayton, O.
Courtes, John.	France.	1811.		1862.	Mar. 2, 1870, Realmont, France	
Issler, John.	France.	July 9, 1836.	April, 1867.	1873.	April 21, 1901, Dayton, O.	Dayton, O.
Mauderc, F. X.	France.	Aug. 30, 1817.	1853.	1860.	May 2, 1876, St. Remy, France.	St. Remy, France
Meyer, Leo.	France.	April 24, 1800.	Sept., 1823.	1850.	Jan. 30, 1868, St. Remy, France.	St. Remy, France
Nickels, Nicholas.	Germany.	April 5, 1830.	Sept. 19, 1868.	Ordination	June 15, 1898, Dayton, O.	Dayton, O.
Reimbolt, John N.	France.	May 15, 1824.	Sept. 21, 1850.	1864.	Feb. 13, 1895, Dayton, O.	Dayton, O.

CONGREGATION OF THE MISSION

Boglioli, Charles	Italy	Dec. 1, 1814.	1841.	1842.	July 22, 1882, New Orleans, La.	
Borgna, Philip	Italy	Oct. 18, 1797.	Mar. 20, 1820.	1839.	Jan. 9, 1856, Genoa, Italy	Genoa, Italy
Burlando, James F.	Italy	May 6, 1814.	July 9, 1837.	1842.	Feb. 16, 1873, Emmitsburg, Md.	Emmitsburg, Md.

CONGREGATION OF THE MOST HOLY CROSS AND THE PASSION

Alexander, Augustine	Lexington, O.	1851.	1875.	1875.	1883, Pittsburgh, Pa.	Pittsburgh, Pa.
Barr, Hugh K.	Blairsville, Pa.	1840.	1868.	1871.	1900, Baltimore, Md.	Baltimore, Md.
Birney, Alexis	New York City.	1851.	1875.	1875.	1902, New York.	New York
Carey, Bartholomew	Burlington, Vt.	1849.	1880.	1880.	1890, Jersey City, N. J.	Jersey City, N. J.
Clemens, Anselm.	Louisville, Ky.	1863.	Oct. 26, 1890.	1899.	1900, Cincinnati, O.	Louisville, Ky.
Clifford, Agatho	Dunkirk, N. Y.	1878.	1903.	1907.	Cincinnati, O.	Dunkirk, N. Y.
Ebert, Sylvester	New York City.	1851.	1874.	1880.	1917, Dunkirk, N. Y.	Dunkirk, N. Y.
Fromm, Gabriel.	Pittsburgh, Pa.	1863.	1888.	1891.	1905, Pittsburgh, Pa.	Pittsburgh, Pa.
Hughes, Alexander	Ireland	1845.	1872.	1879.	May 1, 1890, Cincinnati, O.	Pittsburgh, Pa.
Kealy, Stephen	Ireland	1849.	1877.	1880.	1904, West Hoboken, N. J.	West Hoboken, N. J.
Lang, Frederick	Pittsburgh, Pa.	Sept. 12, 1839.	Sept. 7, 1862.	1874.	Feb. 18, 1893, Pittsburgh, Pa.	Pittsburgh, Pa.

Name	Native of	Born	Ordained	In the Diocese Since	Died	Buried
Matassi, Guido	Italy	1835	1861	1871	1903, Baltimore, Md.	Baltimore, Md.
McGuire, Daniel	New York	1872	1895	1905	1920, Louisville, Ky.	Louisville, Ky.
Murnane, Benedict	Ireland	1845	1872	1872	1890, West Hoboken, N. J.	West Hoboken, N. J.
Nagler, Vincent	Germany	1829	1864	1871	1880, Philadelphia, Pa.	Philadelphia, Pa.
Parezyke, Stanislaus	Poland	1814	1848	1875	May 3, 1892, Pittsburgh, Pa.	Pittsburgh, Pa.
Rossiter, Alphonse	Ireland	1848	1871	1880	1906, Baltimore, Md.	Baltimore, Md.
Ryan, Eugene	New York City	1853	1877	1878	1910, S. America	South America
Sutter, Boniface	Pittsburgh, Pa.	Nov. 26, 1853	Oct. 18, 1879	1884	1918, Pittsburgh, Pa.	Pittsburgh, Pa.
Schiesl, Christopher	Buffalo, N. Y.	Dec. 20, 1848	Sept. 8, 1878	1883	1913, Dunkirk, N. Y.	Dunkirk, N. Y.
Schmidt, Wendelin	Germany	Feb. 4, 1860	Oct. 28, 1885	1893	1899, Pittsburgh, Pa.	Pittsburgh, Pa.
Toomey, Raphael	Piermont, N. Y.	1852	1875	1875	1889, Baltimore, Md.	West Hoboken, N. J.
Tranquilli, Vincent	Italy	1836	1862	1880	1887, Italy	Italy
Walsh, Patrick	Argentina	July 19, 1876	1900	1914	July 22, 1919, Corpus Christi, Tex.	Corpus Christi, Tex.

CONGREGATION OF THE MOST PRECIOUS BLOOD

Abrederis, Rudolph	Austria	Sept. 18, 1850	Aug. 15, 1873	Ordination	
Albrecht, Joseph	Germany	Jan. 6, 1800	June 5, 1849	1859	Mar., 1884, Perham, Minn.
Austermann, Bernard	Germany	April 5, 1824	June 13, 1856	1857	May 6, 1904, Ortenauwald, O.
Baumgartner, Frederick	Germany	June 19, 1862	Feb. 28, 1890	1894	Nov. 19, 1918, Carthage, O.
Bildstein, Joseph	Germany	May, 1829	Jan. 13, 1856	Ordination	April 24, 1858, Minster, O.
Birbaum, John B.	Germany	May 8, 1823	Jan. 10, 1867	Ordination	May 28, 1882, Frank, O.
Bobst, Martin			1840	1844	Nov. 28, 1848, Wapakoneta, O.
Brunner, Francis S.	Switzerland	Jan. 10, 1795	Mar. 19, 1819	1844	Dec. 29, 1859, Schellenberg, Liechtenstein
Buechel, Francis	Liechtenstein	Sept. 19, 1825	June 13, 1871	Ordination	Sept. 26, 1884, Frank, O.
Butz, Joseph	Germany	1801	June 19, 1843	1850	May 26, 1865, Himmelgarten, O.
Capeder, Peter	Switzerland	Jan. 1, 1817	May 11, 1843	1857	Oct. 2, 1888, Frank, O.
Dambach, Anadeus	Germany	Nov. 16, 1827	Nov. 21, 1853	1855	April 9, 1908, Glandorf, O.
Dickmann, Bernard	Minster, O.	Oct. 3, 1839	Aug. 17, 1862	1862	May 3, 1906, Ft. Recovery, O.
Drees, Henry Joseph	Germany	Mar. 15, 1830	Nov. 7, 1861	1862	Oct. 10, 1909, Maria Stein, O.
Eisenring, Joseph T.	Switzerland	Nov. 1, 1844	Aug. 15, 1873	Ordination	Nov. 20, 1915
Eisenring, Sebastian	Switzerland	May 10, 1852	Mar. 17, 1878	Ordination	July 30, 1880, Glandorf, O.
Falk, Stephen	Germany	Dec. 17, 1825	Nov. 25, 1853	1855	Aug. 20, 1899, French Creek, O.

Cleveland, O.

Name	Native of	Born	Ordained	In the Diocese Since	Died	Buried
Fasser, Joachim	Germany	1817		1845		
Flaig, Egon	Germany	Nov. 25, 1881	April 5, 1908	Ordination	Aug. 17, 1847, Frank, O.	Frank, O.
Fleisch, George	Austria	Nov. 1, 1846	June 30, 1874	Ordination	Oct. 17, 1918, Denver, Col.	
Frericks, John	Germany	Sept. 20, 1838	June 24, 1876	Ordination	Dec. 11, 1910, Cincinnati, O.	Carthage, O.
Fritz, Erhard	Germany	Jan. 4, 1851	May 30, 1885	Ordination	Jan. 7, 1895, St. Louis, Mo.	Carthage, O.
Gales, Nicholas	Luxemburg	Sept. 2, 1814	Jan. 27, 1851	Ordination	April 30, 1911, Baden, Baden	Carthage, O.
Ganther, Sebastian	Germany	Aug. 20, 1821	June 4, 1849	1860	Jan. 1, 1882, Himmelgarten, O.	Carthage, O.
Gietl, Andrew	Germany	Mar. 10, 1854	May 17, 1879	1886	Nov. 20, 1904	Carthage, O.
Glueck, Erhard	Germany	Nov. 24, 1824	June 13, 1856	1857	Dec. 20, 1915, Collegeville, Ind.	Carthage, O.
Goldschmidt, Henry	Germany	Sept. 11, 1865	Feb. 26, 1899	Ordination	Feb. 23, 1906, New Riegel, O.	Carthage, O.
Graf, Felix	Germany	April 28, 1842	Jan. 21, 1876	Ordination	June 23, 1910, Chicago, Ill.	Carthage, O.
Graf, Michael	Germany	July 17, 1833	June 13, 1871	Ordination	May 5, 1911, Jay Co., Ind.	
Griessmayer, Xavier	Germany	Dec. 26, 1829	Oct. 24, 1863	Ordination	June 24, 1889, Schellenberg, Liechtenstein	
Guggenberger, Anthony	Austria	Nov. 30, 1841	Aug. 28, 1864	Ordination	May 18, 1898, Southheim, Wuertemberg	
Henneberry, Patrick	Ireland	Jan. 30, 1830	Nov. 21, 1853		Mar. 14, 1906, Buffalo, N. Y.	
Herbstreit, Andrew	Germany	Sept. 15, 1823	Feb. 23, 1848	1852	Sept. 19, 1897, Virginia City, Nev.	Virginia City, Nev.
Homburger, Maximilian	Germany	Oct. 11, 1817	Feb. 23, 1848	Ordination	Sept. 3, 1880, Wyandotte, Mich.	
Jacomet, John B.	Switzerland	June 17, 1811	May 11, 1843	1844	May 28, 1875, Schellenberg, Liechtenstein	
Kenk, Mathias	Germany	Jan. 16, 1846	Nov. 21, 1858	1861	Sept. 3, 1895, Carthage, O.	Carthage, O.
Kramer, Maria Anthony	Germany	Feb. 3, 1817	Nov. 21, 1853	1859	Mar. 20, 1900, Chicago, Ill.	Carthage, O.
Kreusch, Mathias	Germany	Oct. 7, 1820	June 10, 1846	1855	Feb. 17, 1877, Frank, O.	Frank, O.
Kunkler, Andrew	Germany	Dec. 4, 1824	June 23, 1848	1849	July 21, 1874, Minster, O.	Minster, O.
Laux, Alphonse	Luxemburg	Sept. 11, 1835	Nov. 7, 1861	1864	Dec. 6, 1889, Weston, Mo.	Minster, O.
Linder, Leopold	Germany	Jan. 10, 1863	June 21, 1891	1893	Feb. 28, 1907, Gruenenwald, O.	Carthage, O.
Marte, Jacob	Austria	Dec. 7, 1843	June 6, 1866	Ordination	July 2, 1919, Darboy, Wis.	
Meyer, Maria Anthony	Switzerland	Feb. 21, 1817	Sept. 8, 1843	1844	Mar. 8, 1913, Schellenberg, Liechtenstein	
Mielinger, Francis X.	Germany	Mar. 26, 1865	Mar. 17, 1889	1895	Covington, Ky.	
Nigsch, Christian	Austria	Jan. 26, 1848	Mar. 17, 1878	1879	Sept. 6, 1907, Pilot Point, Tex.	
Nothels, Charles	Ft. Loramie, O.	July 20, 1866	June 21, 1893	Ordination	Nov. 25, 1890, Minster, O.	Minster, O.
Obermueller, Francis X.	Austria	Oct. 6, 1810	June 11, 1846	1857	Feb. 13, 1916, St. Anthony, O.	Carthage, O.
Poiry, Nicholas	St. Nicholas, O.	May 19, 1852	June 24, 1886	Ordination	June 12, 1886, La Crosse, Wis.	La Crosse, Wis.
Reuter, Paul	Germany	June 24, 1831	Sept. 4, 1850	1859	July 17, 1890, Russia, O.	Carthage, O.
Ringe, Jacob	Switzerland		Dec. 21, 1847	1860	April 10, 1916	Carthage, O.
					Dec. 15, 1871, Frank, O.	Frank, O.

Name	Native of	Born	Ordained	In the Diocese Since	Died	Buried
Rist, Philip.	Germany.	May 9, 1842.	June 6, 1866.	1869.	May 19, 1914.	Carthage, O.
Ruff, Engelbert.	Germany.	Oct. 5, 1817.	Feb. 23, 1848.	1856.	Mar. 16, 1902.	Carthage, O.
Russ, Bernard.	Minster, O.	Dec. 25, 1851.	May 17, 1879.	1883.	July 17, 1900.	Carthage, O.
Russ, William.	Minster, O.	April 20, 1857.	June 8, 1882.	Ordination	Mar. 5, 1918.	Carthage, O.
Schalck, Frederick.	New Riegel, O.	Mar. 3, 1850.	Jan. 17, 1873.	1876.	July 26, 1919.	Carthage, O.
Schedler, Caspar.	Germany.	May 6, 1842.	Nov. 21, 1868.	Ordination	June 18, 1907.	Carthage, O.
Schelbert, Aloysius.	Switzerland.	Oct. 12, 1813.	July 28, 1850.	1865.	April 10, 1878.	Carthage, O.
Schill, Kilian.	Germany.	July 8, 1854.	June 8, 1882.	Ordination	Dec. 10, 1902.	Carthage, O.
Schoch, Theobald.	St. Peter, O.	July 24, 1848.	Jan. 17, 1873.	1880.	Nov. 16, 1889.	Carthage, O.
Schuele, Roetus.	Germany.	Aug. 15, 1829.	Nov. 21, 1853.	1854.	Jan. 30, 1901.	Carthage, O.
Schunk, Dominic.	Fulton, O.	Nov. 26, 1855.	June 11, 1881.	Ordination	Mar. 9, 1910.	Carthage, O.
Sell, Ignatius.	Austria.	Oct. 20, 1838.	Jan. 21, 1876.	Ordination	Feb. 16, 1914.	Carthage, O.
Stiefvater, Andrew.	Germany.	Nov. 29, 1830.	Aug. 28, 1857.	1859.	Jan. 23, 1908.	Carthage, O.
Striegel, Francis.	Germany.	June 11, 1883.	June 6, 1914.	1915.	Feb. 27, 1920.	Carthage, O.
Uphaus, Joseph.	Glandorf, O.	Oct. 1, 1844.	Jan. 17, 1873.	1878.	Mar. 26, 1906.	Carthage, O.
Van den Broek, John.	Holland.	Dec., 3, 1819.	June 19, 1843.	1861.	Sept. 24, 1892.	Egypt, O.
Voag, Albert.	Germany.	Feb. 16, 1847.	May 17, 1879.	Ordination	Aug. 2, 1918.	Carthage, O.
Walzer, Ferdinand.	Austria.	Dec. 4, 1852.	Mar. 17, 1878.	Ordination	Feb. 17, 1907.	Carthage, O.
Wilhelmi, Peter.	Luxemburg.	Mar. 18, 1817.	Jan. 27, 1851.	1856.	Mar. 28, 1893.	Carthage, O.
Willi, Willibald.	Switzerland.	1820.	Jan. 27, 1851.	1852.	Dec. 15, 1884.	Maria Stein, O.
Wittmer, John B.	Switzerland.	Nov. 4, 1818.	Nov. 21, 1841.	1855.	June 20, 1893.	Jay Co., Ind.
Wittmer, Theopistus.	Switzerland.	July 9, 1848.	Jan. 25, 1872.	Ordination	Jan. 12, 1914.	Carthage, O.
Zoller, Richard.	Switzerland.	Sept. 26, 1861.	June 21, 1891.	Ordination	July 20, 1901.	Carthage, O.

CONGREGATION OF THE MOST HOLY REDEEMER

Alig, Mathias.	Switzerland.	Nov. 12, 1805.	Sept. 18, 1839.	1841.	June 9, 1882.	Washington, D. C.
Czakert, Peter C.	Bohemia.	July 3, 1807.	July 28, 1833.	1835.	Sept. 2, 1848.	New Orleans, La.
Haetscher, Francis X.	Austria.	Dec. 1, 1784.	Jan. 23, 1816.	1832.	Jan. 3, 1863.	Leoben, Austria
Neumann, John N.	Bohemia.	Mar. 28, 1811.	June 25, 1836.	1841.	Jan. 5, 1860.	Philadelphia, Pa.
Prost, Joseph.	Austria.	Jan. 11, 1804.	July 29, 1832.	1835.	Mar. 19, 1885.	Puchheim, Austria.
Saenderl, Simon.	Germany.	Sept. 30, 1800.	June 2, 1825.	1832.	Feb. 22, 1879.	Gethsemane, Ky.
Tschenhens, Francis X.	Germany.	July 24, 1801.	Aug. 15, 1827.	1832.	May 10, 1877.	Baltimore, Md.

CONGREGATION OF ST. CHARLES BORROMEO

Name	Native of	Born	In the Diocese		Buried
			Ordained	Since	
Balangero, J. B.	Italy	Jan. 12, 1849	Sept. 23, 1871	1903	May 7, 1919, Cincinnati, O.
Chiariglione, Angelo	Italy	1828	May, 1866	1890	Sept. 8, 1908, Daphne, Ala.
Lotti, Pietro	Italy	Aug. 6, 1864	1887	1892	1892
Preti, Enrico	Italy			1903	1903
Scialla, Vincenzo	Italy			1891	
Quadranti, Giuseppe	Italy	Dec. 8, 1864	May 9, 1895	1895	Dec. 4, 1920, Chicago, Ill.

2. LIVING

ORDER OF ST. BENEDICT

Name	Native of	Born	Ordained	In the Diocese		Date of Appointment
				Since	Present Appointment	
Hilger, Albert	Germany	Dec. 5, 1881	Mar. 22, 1905	1907	Arnheim, O.	Dec. 1, 1909
Mayer, Ignatius	Germany	July 5, 1874	June 18, 1898	1901	Sacred Heart, Cullman, Ala.	Sept., 1905
Menges, Bernard	Germany	Dec. 11, 1866	July 19, 1892	1897	Abbot St. Bernard, Ala.	July 20, 1904
Meyer, Fridolin	Germany	July 6, 1854	July 15, 1880	1896	St. Ann's, Bristol, Va.	April 27, 1904
Obermeier, Raphael		Dec. 29, 1877	May 9, 1902	1905	Assumption, Scranton, Pa.	1905
Osterrieder, Theodosius	Germany	May 14, 1867	April 2, 1892	1904	Ripley, O.	April 26, 1904
Singer, Emmeran	Germany	June 14, 1848	July 6, 1882	1895	St. Vincent's Abbey, Pa.	
Zankl, Clement	Germany	July 29, 1879	Dec. 21, 1905	1906	St. Catherine's, Dante, Va.	1912
Zarn, Sigisbert	Switzerland	Jan. 5, 1845	Sept. 13, 1868	1892	St. Benedict Abbey, La.	

ORDER OF FRIARS MINOR

Archinger, James	Carthage, O.	Aug. 20, 1863	Dec. 28, 1889	1891	St. John's, Cincinnati	July, 1920
Auweiler, Edwin	Germany	July 16, 1881	June 29, 1909	Ordination	Washington, D. C.	
Berberich, Henry	Glendale, O.	Dec. 23, 1858	April 6, 1882	Ordination		
Bonner, Rudolph	Lafayette, Ind.	Jan. 8, 1876	July 14, 1901	1905	Provincial, Cincinnati	
Braun, Osmund	Cincinnati, O.	June 29, 1883	June 22, 1911	1915	St. Stephen's, Hamilton, O.	

Name	Native of	Born	Ordained	In the Diocese Since	Present Appointment	Date of Appointment
Briede, Florian	Hamilton, O.	June 18, 1878	June 17, 1906	Ordination	St. Clement's, St. Bernard, O.	
Brockhuis, Antonine	Cincinnati, O.	Sept. 24, 1876	July 14, 1901	Ordination	St. George's, Cincinnati, O.	
Brockmann, Timothy	Cincinnati, O.	Oct. 3, 1883	June 29, 1909	Ordination	St. Francis', Cincinnati, O.	
Broermann, Clementine	St. Bernard, O.	Feb. 7, 1873	July 24, 1897	1899	Paul, Nebraska	
Buschle, Francis Xavier	Cincinnati, O.	April 7, 1863	June 29, 1888	1896	St. John's, Cincinnati, O.	July, 1920
Buttermann, Eugene	Germany	Mar. 8, 1846	Dec. 20, 1873	1878	Metamora, Ill.	
Cornelissen, Anacleto	Germany	Sept. 23, 1877	June 24, 1908	Ordination	Washington, D. C.	
Dooley, Erasmus	Calumet, Mich.	Aug. 13, 1886	June 13, 1913	1913	Escanaba, Mich.	
Drees, Raymond	Wyandotte, Kan.	Nov. 1, 1873	June 29, 1898	1901	Clay Center, Kansas	July, 1920
Engelhard, Denis	Detroit, Mich.	Jan. 19, 1871	Jan. 13, 1895	1918	St. George's, Cincinnati, O.	
Englert, Peter Baptist	Louisville, Ky.	Dec. 8, 1850	Dec. 21, 1873	Ordination	Louisville, Ky.	
Espelage, Sylvester	Cincinnati, O.	Mar. 24, 1877	Jan. 18, 1900	1904	China, Asia	
Feunen, Cornelius	Germany	Feb. 10, 1859	Jan. 13, 1895	1901	St. Francis', Cincinnati, O.	
Freundt, Urban	Cincinnati, O.	Dec. 23, 1876	July 14, 1901	1901	St. Francis', Cincinnati, O.	
Gausepohl, William	Germany	Sept. 11, 1840	Sept. 24, 1864	Ordination		
Gelling, Samuel	Germany	Oct. 13, 1863	Dec. 17, 1892	1903	St. Stephen's, Hamilton, O.	
Grabber, Apollinaris	Austria	Oct. 21, 1864	Jan. 27, 1895	1904	Kansas City, Mo.	
Gundermann, Peter Paul	Germany	Oct. 3, 1850	Dec. 19, 1874	1880	St. Francis', Cincinnati, O.	
Haverbeck, Louis	Germany	Oct. 21, 1841	Sept. 10, 1864	Ordination	Oldenburg, Ind.	
Heftmann, John C.	Cincinnati, O.	Dec. 2, 1859	Oct. 4, 1882	1887	Lafayette, Ind.	
Henze, Andrew	Detroit, Mich.	April 10, 1884	June 12, 1910	1914	Mt. Airy, O.	
Henze, Basil	Greiner, Mich.	Sept. 6, 1878	Jan. 11, 1903	Ordination	St. Clement's, St. Bernard, O.	
Hermann, Alfred	Germany	Nov. 22, 1872	July 14, 1901	1910	Wichita, Kan.	
Hoelscher, Hilary	Cincinnati, O.	Oct. 14, 1857	Sept. 29, 1880	1882	St. Clement's, St. Bernard, O.	
Hoffmann, Stephan	Germany	July 11, 1858	Sept. 6, 1890	1900	Mt. Alverno, O.	
Hommrich, Engelbert	Germany	Sept. 7, 1859	July 24, 1897	1901	St. Francis', Cincinnati, O.	
Huelsmann, Eberhard	Cincinnati, O.	Mar. 27, 1849	May 25, 1872	1874	St. Clement's, St. Bernard, O.	
Kalt, Cuthbert	Detroit, Mich.	Mar. 26, 1887	June 13, 1913	Ordination	Park View, New Mexico	
Klein, Edmund	Germany	April 27, 1864	June 26, 1892	Ordination	Calumet, Mich.	
Klinger, Boniface	Escanaba, Mich.	Mar. 29, 1881	June 13, 1913	Ordination	St. Francis', Cincinnati, O.	
Kreke, Marcus	Enochburg, Ind.	Feb. 19, 1852	Dec. 18, 1875	Ordination	St. Francis Seminary, Cincinnati, O.	
Kron, Caesar	Cincinnati, O.	Nov. 10, 1884	June 20, 1912	Ordination	Calumet, Mich.	
Kunkel, Eligius	Germany	Jan. 3, 1877	July 14, 1901	1906	Sante Fe, New Mexico	

Name	Native of	Born	Ordained	In the Diocese Since	Present Appointment	Date of Appointment
Larbes, Flavian	Richmond, Ind.	Sept. 1, 1872.	Aug. 12, 1900.	1906.	Mt. Airy, O.	
Leary, Dunstan	Calumet, Mich.	June 28, 1885.	June 17, 1914.	Ordination	St. John's, Cincinnati, O.	
Leary, Edward	Calumet, Mich.	Feb. 14, 1884.	June 12, 1910.	1915	Lafayette, Ind.	
Lehmkuhle, Odoricus	Germany	Dec. 18, 1870.	Aug. 12, 1900.	1907	St. Bonaventure's, Cincinnati, O.	
Lings, Francis	New York City	Sept. 6, 1847.	Dec. 18, 1870.	Ordination	Oldenburg, Ind.	
Lotz, Francis de Paul	Hamilton, O.	June 6, 1867.	Dec. 17, 1892.	1904	Metamora, Ill.	
Marcus, Joachim	St. Louis, Mo.	Aug. 8, 1883.	June 13, 1913.	Ordination	St. Clement's, St. Bernard, O.	
Matz, Caspar	Cincinnati, O.	Oct. 12, 1874.	Aug. 12, 1900.	1903	Louisville, Ky.	
McGee, John Forest	Cincinnati, O.	Jan. 4, 1875.	June 29, 1898.	1910	St. George's, Cincinnati, O.	
Mayer Clarence	Louisville, Ky.	Sept. 18, 1878.	Jan. 11, 1903.	Ordination	Kansas City, Mo.	
Meier, Dominic	Covington, Ky.	Sept. 2, 1851.	Dec. 19, 1874.	1879	Louisville, Ky.	
Meyer, Fulgence	Luxemburg	May 30, 1876.	July 15, 1900.	1920	St. Francis', Cincinnati, O.	
Meyer, Gratian	Cincinnati, O.	Feb. 5, 1886.	June 17, 1914.	Ordination	St. Clement's, St. Bernard, O.	
Meyers, Florentine	Cincinnati, O.	Nov. 28, 1875.	Aug. 12, 1900.	1916	Pena Blanca, New Mexico.	
Moellers, Benedict	St. Bernard, O.	July 7, 1891.	May 16, 1918.	Ordination	Pena Blanca, New Mexico	
Molengraft, Leo	Cincinnati, O.	Dec. 7, 1862.	Jan. 6, 1888.	1914	Mt. Airy, O.	
Oldegeering, Beda	Cincinnati, O.	Sept. 15, 1856.	Aug. 12, 1883.	1885	Streator, Ill.	
Oltr, Bartholomew	Louisville, Ky.	Sept. 18, 1887.	June 16, 1915.	Ordination	St. Bonaventure's, Cincinnati, O.	
Partl, Augustine	Cincinnati, O.	Sept. 9, 1889.	June 20, 1916.	Ordination	Louisville, Ky.	
Pirron, Sigismund	St. Bernard, O.	Jan. 13, 1872.	July 25, 1896.	1909	St. Joseph of Nazareth, Cincinnati, O.	
Pohlkamp, Diomedé	Covington, Ky.	Feb. 14, 1881.	June 20, 1907.	Ordination	Louisville, Ky.	
Rippberger, Maurice	Pennsylvania, Ind.	Jan. 20, 1871.	July 24, 1897.	1901	Kansas City, Kan.	
Roth, Kilian	Louisville, Ky.	May 21, 1873.	June 29, 1898.	1914	St. Bonaventure's, Cincinnati, O.	
Schaak, Adam	Gubser, Ky.	June 6, 1874.	June 20, 1912.	1918	Bloomington, Ill.	
Schaefer, Francis S.	Cincinnati, O.	Mar. 6, 1863.	July 26, 1887.	1892	Chatham, Canada	
Schell, Leander	Germany	Dec. 9, 1875.	Aug. 12, 1900.	1909	Streator, Ill.	
Schilling, Godfrey	Germany	April 22, 1855.	Mar. 19, 1878.	Ordination	Washington, D. C.	
Schneider, Ermine	Hamilton, O.	Aug. 6, 1880.	June 20, 1907.	Ordination	St. Francis', Cincinnati, O.	
Schoepner, Charles	Cincinnati, O.	Dec. 27, 1852.	Dec. 18, 1875.	1884	Pena Blanca, New Mexico	
Schroeder, Marcelline	Cincinnati, O.	Oct. 3, 1877.	Jan. 11, 1903.	Ordination	Hamilton, O.	
Schulte, Raphael	Covington, Ky.	Dec. 25, 1888.	June 20, 1916.	Ordination	Louisville, Ky.	
Schuster, Gaudentius	Cincinnati, O.	Nov. 21, 1871.	July 25, 1896.	1906	Hamilton, O.	
Smith, Albina	Chatham, Ont.	Nov. 27, 1881.	June 17, 1906.	Ordination		

Name	Native of	Born	Ordained	In the Diocese Since	Present Appointment	Date of Appointment
Staud, Hugo	Germany	Nov. 22, 1875	Nov. 13, 1898	Ordination	Oldenburg, Ind.	
Semann, Prosper	Cincinnati, O.	Oct. 14, 1874	June 29, 1898	1905	St. George's, Cincinnati, O.	
Stephan, Venantius	Cincinnati, O.	Sept. 11, 1871	July 25, 1896	1900	Louisville, Ky.	
Stronk, Genereose	Covington, Ky.	Feb. 21, 1881	June 20, 1907	1915	Minook, Ill.	
Studener, Othmar	Detroit, Mich.	July 7, 1887	June 13, 1913	1919	St. Francis, Cincinnati, O.	
Theobald, Chrysostome	New York City	Mar. 6, 1858	Mar. 12, 1881		St. Francis, Cincinnati, O.	
Tonnes, Accursius	Cincinnati, O.	June 14, 1862	Jan. 13, 1895	Ordination	Lafayette, Ind.	
Vanmourik, Polycarp	Cincinnati, O.	May 19, 1877	June 24, 1904	1914	Bloomington, Ill.	
Verkamp, Isidore	Cincinnati, O.	Sept. 11, 1862	July 26, 1887			
Wehr, Humbert	Hamilton, O.	Sept. 21, 1890	Nov. 10, 1918	Ordination	St. George's, Cincinnati, O.	
Weiner, Symphorian	Dayton, Ky.	June 17, 1882	June 20, 1907	1915	Oldenburg, Ind.	
Wells, Justin	Cincinnati, O.	Aug. 26, 1875	Aug. 10, 1898	Ordination	Minden, Nebraska	
Wellnghoff, John	Hamilton, O.	May 11, 1857	Dec. 28, 1885	1904	Mt. Airy, O.	
Wilberding, Alexander	Cincinnati, O.	Nov. 28, 1854	Dec. 22, 1877	1882	St. John's, Cincinnati, O.	
Wilberding, Alphonse	Cincinnati, O.	Sept. 4, 1881	June 17, 1906	1918	Hamilton, O.	
Wilkins, Ignatius	Cincinnati, O.	April 5, 1885	June 22, 1911	Ordination	Lafayette, Ind.	
Winterheld, Pacificus	Louisville, Ky.	Feb. 15, 1856	Dec. 21, 1878	1894	Louisville, Ky.	
Wissler, Bernardine	Germany	Mar. 8, 1855	Mar. 8, 1878	1884	St. Clement's, St. Bernard, O.	
Wurth, Richard	Cincinnati, O.	Mar. 28, 1863	Dec. 28, 1889		Chatham, Ontario	
Zoller, Evarist	Germany	Aug. 13, 1869	July 15, 1894	Ordination	Kansas City, Mo.	
		July 7, 1874	June 17, 1906	Ordination		

SOCIETY OF JESUS

Blackmore, Simon A.	United States	Feb. 24, 1851	Aug. 29, 1885	1900	Cleveland, O.	1918
Bronsgeest, Martin M.	Holland	May 4, 1857	June 3, 1882	1918	Cincinnati, O.	1918
Burrowes, Alexander J.	United States	Oct. 14, 1853	Aug. 28, 1886	1893	Cleveland, O.	1919
Coppinger, Edward P.	United States	Feb. 17, 1859	June 25, 1895	1908	Omaha, Nebraska	1915
Corbley, James J.	United States	Aug. 1, 1857	June 27, 1890	1905	Detroit, Mich.	1919
Corcoran, Richard F.	United States	Feb. 10, 1859	June 17, 1896	1919	Cincinnati, O.	1919
De Smedt, Joseph P.	Belgium	Sept. 24, 1857	Aug. 26, 1888	1910	Cincinnati, O.	1918
Finn, Francis J.	United States	Oct. 4, 1859	June 29, 1893	1900	Cincinnati, O.	1900
Heiermann, Francis	Germany	Oct. 10, 1860	Aug. 28, 1892	1911	Detroit, Mich.	1917

Name	Native of	Born	Ordained	In the Diocese Since	Present Appointment	Date of Appointment
Kieffer, Eugene C.	France.	June 22, 1853.		1900.	Bombay Presidency, East India.	May, 1916
Lynam, Joseph P.	United States	Mar. 21, 1866.	June 28, 1901.	1914.	St. Louis, Mo.	Sept., 1918
McCabe, James	Ireland	Mar. 4, 1838.	June 25, 1894.	1917	Cincinnati, O.	Jan. 1, 1917
McGuire, John	Canada	Jan. 7, 1857.	May 19, 1899.	1918.	Kansas City, Mo.	Aug., 1919
McKee, Thomas C.	United States	June 26, 1860.	June 12, 1897.	1914.	Missionary	Aug., 1916
McNulty, Michael F.	United States	Mar. 20, 1858.	June 28, 1897.	1897.	Home Missionary	Aug., 1918
Masterson, John J.	United States	Mar. 30, 1851.	May 19, 1881.	1885.	Detroit, Mich.	Aug., 1919
Mitchell, William A.	United States	Mar. 2, 1861.	June 28, 1897.	1918.	Florissant, Mo.	Aug., 1918
Neenan, John F.	United States	April 4, 1862.	June 28, 1898.	1915.	British Honduras	May 15, 1918
Nolan, Thomas A.	United States	Dec. 10, 1863.	June 27, 1900.	1914.	Kansas City, Mo.	Aug., 1918
O'Connor, Michael J.	United States	July 31, 1861.	July 26, 1891.	1897.	St. Louis, Mo.	June, 1914
O'Meara, James J.	Ireland	Sept. 29, 1845.	April 21, 1876.	1909.	Florissant, Mo.	Aug., 1914
Ryan, Michael J.	United States	May 19, 1864.	June 27, 1896.	1913.	Cincinnati, O.	Aug., 1913

SOCIETY OF MARY

Eichner, Charles	Columbus, O.	Aug. 21, 1861.	Sept. 13, 1891.	1895.	Mount St. John, O.	Aug. 5, 1916
Tragesser, Louis A.	Baltimore, Md.	May 13, 1866.	Sept. 9, 1893.	1901.	Provincial, Kirkwood, Mo.	July 30, 1916
Tredtin, Walter C.	Dayton, O.	Sept. 15, 1881.	Aug. 4, 1912.	1912.	Philadelphia, Pa.	Aug. 8, 1916
Wulf, Clement I.	St. Louis, Mo.	Oct. 23, 1881.	Aug. 2, 1914.	1917.	Mount St. John, O.	Aug. 5, 1919

CONGREGATION OF THE MOST HOLY CROSS AND THE PASSION

Alfano, Bernardine	Italy	1882.	1913.	1918.	Louisville, Ky.	
Basel, George.	Germany.	1852.	1877.	1881.	Boston, Mass.	
Boyd, Julius	Ireland	1870.	1898.	1912.	Seranton, Pa.	
Brady, Cletus	Brockville, Ont.	1879.	1907.	1917.	Cincinnati, O.	
Byrnes, Coleman	New York City	1882.	1904.	1912.	Boston, Mass.	
Creagan, Eugene	New York City	1871.	1895.	1912.	Chicago, Ill.	
Dusch, Bernardine	Rochester, N. Y.	1859.	1884.	1903.	Pittsburgh, Pa.	
Ferland, David	Duluth, Minn.	1890.	1913.		St. Paul, Kansas	
Grennan, Stanislaus	New York City	1869.	1893.	1902.	Pittsburgh, Pa.	
Hauley, Peter.	Ireland	1854.	1880.	1902.	Beeville, Texas	

Name	Native of	Born	Ordained	In the Diocese Since	Present Appointment	Date of Appointment
Kenny, Andrew	West Hoboken, N. J.	1858	1881		Dunkirk, New York	
Maerder, John Philip	Galion, O.	1882	1913	1914	Cincinnati, O.	
McGarry, Sivan	Akron, O.	1884	1909	1917	Des Moines, Iowa	
Meis, Cyril	Pittsburgh, Pa.	1874	1898	1908	Chicago, Ill.	
Miller, Matthew	Pittsburgh, Pa.	1862	1888	1904	Normandy, Mo.	
Mitsch, Gerard	Pittsburgh, Pa.	1871	1895	1900	Bellville, Ill.	
Phelan, Albert	Ireland	1861	1888	1896	Dunkirk, New York	
Rauber, Angelo	Pittsburgh, Pa.	1863	1887	1890	Dunkirk, New York	
Reutermann, Jerome	Cincinnati, O.	1874	1896	1905	Louisville, Ky.	
Ross, Cyril	Easton, Pa.	1847	1881		Glouster, O.	
Stutts, Sebastian	Germany	1846	1869	1871	West Hoboken, New Jersey	
Taylor, Casimir	New York City	1859	1885	1908	Dunkirk, New York	

CONGREGATION OF THE MOST PRECIOUS BLOOD

Bochner, Leo	Germany	April 7, 1860	June 24, 1886	Ordination	Loretto, Tenn.	
Brackmann, Theodosius	Germany	May 18, 1873	Dec 17, 1902	1903	St. Anthony, O.	Sept., 1916
Dentinger, Martin	Buffalo, N. Y.	Mar. 17, 1856	May 30, 1885	Ordination	Chicago, Ill.	
Dick, Anthony	St. Stephen, O.	Jan. 1, 1852	June 11, 1881	1902	Frank, O.	
Ersing, Faustin	Germany	Feb. 7, 1873	Dec. 17, 1902	1903	St. Wendelin, O.	June, 1907
Faist, Carius	Germany	Oct. 3, 1873	June 23, 1904	Ordination	Frank, O.	
Gerhardstein, Albert	Bellevue, O.	Nov. 5, 1890	Mar. 19, 1917	1918	Celina, O.	Aug. 19, 1918
Grimm, Eugene	Germany	Sept. 14, 1864	Mar. 17, 1889	Ordination	Minster, O.	July, 1903
Groth, Norbert	Germany	Nov. 5, 1860	June 24, 1886	1895	Padua, Minnesota	
Grussi, Alphonse	Sidney, O.	Oct. 5, 1859	July 23, 1883	Ordination	Pekin, Ill.	
Hamburger, Mark	Casella, O.	Jan. 30, 1869	June 21, 1893	Ordination	St. Mark's, Cincinnati, O.	Aug., 1905
Hartjens, Gerard	Germany	Feb. 23, 1875	Dec. 17, 1902	1914	Montezuma, O.	Sept. 7, 1915
Hartmann, Philip	Germany	June 20, 1861	Mar. 4, 1890	Ordination	Dixon, Nebraska	
Heckmann, Pius	Maria Stein, O.	Oct. 31, 1861	May 30, 1885	Ordination	Waco, Texas	
Hefe, Ernest	Germany	July 15, 1876	June 14, 1906	Ordination	St. Peter, O.	Sept., 1918
Hefe, Louis	Germany	Oct. 9, 1863	June 21, 1891	Ordination	St. Joseph, Mo.	
Heffner, Julius	Frank, O.	Dec. 4, 1870	April 26, 1895	Ordination	Casella, O.	Jan., 1912
Heitz, Joseph	Sherman, O.	June 9, 1854	June 19, 1188	1884	New Riegel, O.	

Name	Native of	Born	Ordained	In the Diocese Since	Present Appointment	Date of Appointment
Henngartner, Isidore	Switzerland	July 7, 1857	Mar. 9, 1884	Ordination	Chokio, Minn.	
Hindelang, George	Germany	April 12, 1868	June 21, 1893	Ordination	Celina, O.	July 17, 1899
Huber, Ludwig	Germany	Feb. 17, 1873	Feb. 11, 1908	1909	Victoria, O.	1911
Jakob, Edward A.	Minster, O.	Nov. 15, 1859	July 29, 1883	1895	Mendota, Ill.	
Jussel, Gregory	Austria	Nov. 14, 1871	Feb. 14, 1896	Ordination	Schellenberg, Liechtenstein	
Kremer, Sebastian	Maria Stein, O.	April 29, 1881	June 11, 1907	1911	Cleveland, O.	
Kuhnmuench, Peter	Germany	Oct. 31, 1843	June 24, 1876	Ordination	Carthagena, O.	
Kunkler, Seraphin	Germany	Aug. 28, 1851	Mar. 6, 1879	1880	St. Henry, O.	Jan. 31, 1909
Landoll, Leo	Reed, O.	May 19, 1892	Dec. 29, 1918	Ordination	St. Mark's, Cincinnati, O.	Dec. 30, 1918
Lennartz, Meinrad	Germany	Feb. 28, 1854	Mar. 9, 1884	Ordination	Galveston, Texas	
Linz, Leander	Germany	June 29, 1878	June 14, 1906	Ordination	St. Stephen, O.	
Lohmiller, Edmund	Germany	Oct. 8, 1868	Feb. 14, 1896	Ordination	Pulaski, Ind.	
Malin, Aloys	Liechtenstein	May 10, 1853	June 24, 1876	Ordination	Chicago, Ill.	
Mayer, Julian	Germany	Aug. 28, 1878	Dec. 17, 1902	1905	Wapakoneta, O.	Mar. 8, 1918
Meyer, Sixtus	Germany	July 3, 1877	June 14, 1906	Ordination	Toledo, O.	
Meyer, Thomas	Minster, O.	July 25, 1869	April 26, 1895	1909	Egypt, O.	
Missler, Otto	Bellevue, O.	Mar. 13, 1857	June 8, 1882	Ordination	Maria Stein, O.	Sept., 1909
Muehe, Michael	Germany	July 5, 1865	Mar. 17, 1889	Ordination	Kalida, O.	Sept. 1, 1898
Mueller, Alphonse	Switzerland	May 16, 1866	June 21, 1891	Ordination	Switzerland	
Nagelsisen, John	Piqua, O.	Aug. 27, 1861	May 30, 1885	Ordination	New York City	
Nagelsisen, Urban C.			Jan. 16, 1887	Ordination	New York City	
Nigseh, Francis	Austria	May 24, 1846	Jan. 25, 1872	Ordination	Ottawa, O.	
Notheis, Philemon	Ft. Loramie, O.	Nov. 15, 1867	Feb. 14, 1896	1900	Ft. Recovery, O.	June 20, 1917
Poll, Herman	Germany	Sept. 15, 1859	Sept. 8, 1887	Ordination	Natal, Africa	
Rauh, Ignatius	St. Anthony, O.	Oct. 15, 1863	June 21, 1891	Ordination	Ft. Wayne, Ind.	
Romer, Charles	Germany	June 19, 1856	June 20, 1879	1902	New Riegel, O.	
Russ, Boniface	Minster, O.	Nov. 12, 1855	Sept. 2, 1878	Ordination	Carthagena, O.	Aug. 15, 1914
Sailer, Joseph G.	Germany	Oct. 29, 1869	Nov. 22, 1892	Ordination	Linton, North Dakota	
Schalk, Francis	New Riegel, O.	Mar. 29, 1859	June 8, 1882	1889	St. Joseph Orphanage	Jan. 7, 1916
Schirack, Lawrence	New Corydon, Ind.	Feb. 26, 1863	Mar. 17, 1889	Ordination	Winamac, Ind.	
Schirack, Peter	New Corydon, Ind.	Feb. 22, 1859	Sept. 8, 1887	Ordination	Cleveland, O.	
Schlachter, Godfrey	Germany	Jan. 3, 1848	June 15, 1876	1877	Ft. Wayne, Ind.	
Schmaus, Raphael	Germany	May 18, 1867	June 21, 1891	Ordination	St. Rose, O.	June 20, 1917

Name	Native of	Born	Ordained	In the Diocese Since	Present Appointment	Date of Appointment
Schmid, Anselm	Germany	Feb. 23, 1864	Jan. 16, 1887	Ordination	New Ulm, Minn.	
Schneider, Conrad	Germany	Nov. 8, 1846	Mar. 17, 1878	1880		
Schott Ado'ph	France	Aug. 12, 1867	June 21, 1891	Ordination	Logansport, Ind.	
Schuette, Vitus	Germany	Aug. 30, 1890	June 23, 1904	1908	Missionary	
Schumack, Ambrose	Austria	July 31, 1860	May 30, 1885	Ordination	College Point, New York	
Schupp, Liberat	Germany	Aug. 30, 1872	Feb. 26, 1899	Ordination	Glandorf, O.	
Schweitzer, Dionysius	Germany	Aug. 4, 1862	Mar. 14, 1902	Ordination	Burkettsville, O.	
Schwietermann, Richard	Montezuma, O.	Aug. 11, 1883	Oct. 25, 1910	Ordination	Burkettsville, O.	April 24, 1902
Seeburger, Cosmas	Austria	Mar. 14, 1840	June 30, 1874	1880	Burkettsville, O.	
Seifert, Augustine	Tiffin, O.	April 28, 1857	June 11, 1881	Ordination	Burkettsville, O.	
Sliemers, John Willibald	Minster, O.	April 20, 1860	Mar. 17, 1889	Ordination	Maria Stein, O.	July, 1913
Stahl, Linus	Germany	Dec. 29, 1867	Dec. 17, 1902	1903	St. Joseph P. O., Tenn.	
Steinach, Emil Joseph	Switzerland	Feb. 24, 1868	Dec. 22, 1890	1893	Holy Trinity, Jay Co., Ind.	
Ueber, Jerome	Germany	Feb. 2, 1873	Mar. 14, 1902	Ordination	Belle River, Minn.	
Vermont, Raymond	Seneca Co., O.	Oct. 15, 1856	May 30, 1885	Ordination	Philothea, O.	Aug. 10, 1914
Vogelmann, Constantine	Germany	June 1, 1871	Feb. 14, 1896	Ordination	Denton, Texas	
Walz, Maximilian F.	Louisville, Ky.	Feb. 24, 1868	June 21, 1893	1899	St. Louis, Mo	
Welsch, Nicholas	Germany	May 28, 1861	Feb. 26, 1899	1917	Rome City, Ind.	
					St. Paul, O.	June 20, 1917

CONGREGATION OF ST. CHARLES BORROMEO

Alussi, Oreste	Italy	1857	1897	
Chiotti, J. B.	Italy	May 13, 1881	Dec. 23, 1905	1912
				Sacred Heart (Ital), Cincinnati, O.
				June, 1920

The following list contains the names and a brief note of identification of priests who labored in the archdiocese, but of whom, for one reason or another, the desired information could not be obtained:

- Ackley, Thomas J.: at London, Ohio, 1872-73.
Arnold, J. Anthony: at Pomeroy, 1848.
Bakowski or Bukowski, Adalbert: at St. Stanislaus, Cincinnati, Ohio, November, 1878.
Baumgartner, John B.: at Arnheim and Stonelick, 1849.
Becker, Anthony: at Harrison, Ohio, 1864-67.
Bellamy, Jean: in Michigan, 1824-27; on China missions, 1828.
Berthaud, F.: native of France; on missions of New Orleans 7 years; at Mount St. Mary Seminary, 1864; at Napoleon, Salt Creek, Ohio, 1864-65.
Bliesz, Adam: Hungarian Church, Dayton, Ohio, 1908.
Bojanowski, Stanislaus: Nazareth, Ohio, 1853.
Brand, Joseph: Minster, Ohio, April to November, 1835.
Brisard, Cyril: came from Chicago; at Russia, Ohio, 1859-67; in New Brunswick, Nova Scotia, 1867.
Brogard, Joseph N.: Chapel Hill, Ohio, 1862; Delaware, Ohio, 1863.
Brunner, George: at Immaculate Conception, Mt. Adams, Cincinnati, Ohio, 1861.
Calderini, J. C.: Cincinnati, 1865.
Chatenay, Spirit: Reading, 1861; Chaplain Betts St. Hospital, 1861.
Cogan, Daniel J.: Springfield, Ohio, 1863-64; left for Arkansas, January 23, 1864.
Convers, P. Matthew: Frenchtown, Ohio, 1852-56.
D'Arcy, William: exeat from Covington, June 1, 1865; at Sidney, Ohio, June, 1865.
Dejean, Peter John: native of France; came to diocese 1824; worked in Michigan; returned to France, 1831.
Frere or Faure, T.: Nazareth, Ohio, attending Frenchtown, 1858.
Guy, J. M.: Calmoutier, 1862-64; returned to France, 1864.
Haberthuer, Peter: exeat from Basle, September 3, 1856; stationed at Egypt, Ohio, 1856.
Hardy, Richard B.: Marietta, Ohio, 1856-57.
Hartlaub, Peter: Covington, Ky., 1849.
Herman, Apollinaris: native of France; ordained in Kentucky, 1825 or 1826 or 1827; sent to Michigan by Bishop Fenwick; left for Martinique, 1827.
Hoffman, Francis de Sales: native of France; exeat from Metz, 1828; came to Cincinnati, 1836; at Canton, Ohio; left 1837.

- Horan, J.: Assumption Church, Cincinnati, 1887.
- Huggard, J. J.: came to Cincinnati November, 1889; stationed at Vera Cruz, Ohio; returned to England, 1892.
- Joyce: at Newark, Ohio, 1857.
- Kelleher, Robert: Dayton, Ohio, November, 1860; Zaleski, 1865; went to Wheeling, West Virginia, 1866.
- Kertsen, George Stanislaus: came to Cincinnati, 1865; at Zaleski, 1865; left 1866.
- Kirner, Ae., C.M.: at Cathedral, Cincinnati, 1868.
- Kornbrust, J.: originally from Treves, Germany; stationed at St. Augustine's, Cincinnati, Ohio, 1906-08.
- Korphage, H.: at St. Augustine's, Cincinnati, Ohio, 1861.
- Kovacs, Alexander: at Holy Name, Dayton, Ohio.
- Kraph, Theophilus: Pomeroy, Ohio, 1849.
- Kristoffey, Rt. Rev. Julius: native of Hungary; at Mount St. Mary Seminary, Cincinnati, Ohio, 1872.
- Kuepfer, Lawrence: from Hermann, Mo.; at St. Mary's, Cincinnati, Ohio, 1851; at Corpus Christi, Newport, Ky., 1851-52.
- Kuetter, Edward: St. Paul's, Cincinnati, Ohio, 1901; St. Stanislaus, Cincinnati, Ohio, 1903.
- Langlois, Bartholomew: ordained June, 1857, at Cincinnati for New Orleans; stationed at Frenchtown, Ohio, 1857.
- McGrath, R. F.: Marysville and Plain City, Ohio, 1869.
- McSorley, Matthew: came to Cincinnati, Ohio, February 28, 1900; St. Patrick's, Cincinnati, Ohio.
- Macynski, John: from Denver, Col.; stationed at St. Stanislaus, Cincinnati, Ohio, 1892.
- Marion, F. H.: native of France; at Hillsboro, Ohio, 1860.
- Mathies, Monsignor Paul de: ordained September, 1906, Hamburg, Germany; at St. Gregory Seminary and St. Paul's, Cincinnati, Ohio, 1906.
- Murphy, Richard: Portsmouth, 1843-52; left 1852.
- Nagle: at Orphanage, Cincinnati, Ohio, 1874.
- Neurihrer, Edmund Francis: St. Stephen's (Hungarian), Cincinnati, Ohio, 1915.
- O'Beirne, John: St. Martin's, Brown county, 1834-36.
- O'Meara, James: at Canton, Ohio, 1835; left 1840, for Illinois.
- Palzer, M.: at St. Louis Church, Cincinnati, 1874.
- Pemmen, B.: at St. Willibrord's Church, Cincinnati, Ohio, 1858.
- Phew, William: native of Ireland; at Chapel Hill, Ohio, 1859-61.
- Pois: St. Aloysius Orphan Asylum, 1865.
- Popo-Lupu, G.: St. Gabriel's, Dayton, Ohio, 1916.
- Prendergast, Michael: native of Ireland; at Sidney, Ohio, 1858-62.

- Ratte, H.: came from Alton, Ill., 1860; stationed at Piqua, Ohio, 1860; Fulton, Cincinnati, 1868-71; left for Nashville, Tenn., 1871.
- Reilly, P.: St. Joseph's, Dayton, Ohio, 1872.
- Sannar, Sebastian: came from Basle, 1846; at Canton, Ohio, 1847.
- Schafroth, Charles: at Wapakoneta, Ohio, 1853-55.
- Schmitz, Bartholomew: at New Boston, Ohio, 1863; Ripley, Ohio, 1868-70.
- Schrandenbach, Charles: native of Bavaria; ordained 1845; at Newark, Ohio, May-July, 1858.
- Seling, Bernard: native of Wessum, Osnabrueck; at Holy Cross Church, Columbus, O., 1861; died February, 1863, Germany.
- Sheehan, Thomas: at Sidney, Ohio, 1852-56.
- Solymos, Oscar: Holy Name Church, Dayton, Ohio, September 29-December 14, 1910.
- Sommer, Bernard: Holy Name Church, Dayton, Ohio, 1906-1908.
- Theves, Anthony: St. Patrick's Church, Cincinnati, Ohio, 1855.
- Vliegen, J. W.: at Somerset, Ohio, 1831.
- Vogeler, Jerome: Cincinnati, Ohio, 1833; Zanesville, Ohio, 1839-41.
- Walsh, F. F.: Holy Angels' Church, Cincinnati, Ohio, 1860.
- Woltermann, B.: Emmanuel's, Dayton, Ohio, January-August, 1853.
- Zang, Christian: St. Francis, Mercer county, Ohio, 1886.

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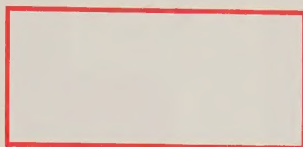
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